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VOL. XIII.

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M.DCCC.XLVII.

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THE

DIARY AND CORRESPONDENCE

OF

DR. JOHN WORTHINGTON,

MASTER OF JESUS COLLEGE, CAMBRIDGE, VICE-CHANCELLOR OF THE UNIVERSITY OF CAMBRIDGE, ETC., ETC.

FROM THE BAKER MSS. IN THE BRITISH MUSEUM AND THE CAMBRIDGE UNIVERSITY LIBRARY AND OTHER SOURCES.

EDITED BY
JAMES CROSSLEY, ESQ.

VOL. I.

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PREFACE.

The two counties palatine, which limit the choice of subjects in the publications of the Chetham Society, in the enumeration of their native authors can boast of no name more truly venerable in the department of Theology than that of Dr. John Worthington, Master of Jesus College, in Cambridge, during the Protectorate; nor do the annals of the English Church, throughout all its period, present a galaxy more resplendent than the admirable band of men, united by close sympathies and common views in matters of faith and practice, who adorned the University of Cambridge at that period. Indeed, were a Synod of the wise and good to be imagined by the glowing fancy of an ardent visionary which should unite the widest range of learning with the richest eloquence, and the most comprehensive Christian philanthrophy with every holier grace of personal character, could it be better bodied forth than in Taylor, Mede,[1] Smith, More, Whichcote, Rust, Worthington, and Cudworth?

The Master of Jesus was not the last or least in this distinguished roll, and if he cannot be said to have produced any great original work in his own profession, it must not

[1] Jeremy Taylor and Joseph Mede rather preceded the others in point of time, but may be considered as falling within the same cycle, and as belonging to the same school.

be forgot that to him we owe our editions of Mede's Works and Smith's Discourses, which are models of editorial care and skill. Of the first, Tillotson, no incompetent judge, observes that "it would be hard to instance either in our own nation or perhaps any where else, so vast a work that was ever published with more exactness; by which he hath raised up to himself a monument likely to last as long as learning and religion shall continue in the world."[1] Of the latter it may be said without exaggeration that no one could have united the dissevered limbs of his author into a fabric so harmonious and compact, or digested his Sibyl's leaves into a consistence so perfect, without the nicest perception of the writer's style and character of mind, and without a combination of learning, critical acumen, and happy divination, which if exerted on a classical author would have extorted admiration from Bentley or Porson.[2]

From the powers of his mind, and his profound Theological acquirements, but still more from the mildness, the moderation, and charity, which he invariably displayed in every situation in which he was placed, and the unrelaxing energy with which he forwarded every advancement of knowledge and every work of love, he seems universally to have conciliated the reverence and esteem of his contemporaries. Conformist and Nonconformist equally had him in honour, and he received like respect from Sheldon at Lambeth as from Newcome at Manchester. Hartlib, "the

[1] Preface to *Worthington's Miscellanies*, 1704, 8vo.

[2] Smith's Discourses, which are second to none in the language, were, as originally put into Worthington's hands to edit, a mere chaos of dissevered fragments.

zealous solicitor of Christian peace amongst all nations, the constant friend of distressed strangers, the true hearted lover of our native country, the sedulous advancer of ingenious arts and profitable sciences,"[1] was his ardent admirer, and, as will appear from the subsequent pages, his frequent correspondent; and Henry More, "the Angel of Christ's College," delighted to recognise in his friend, the ex-Master of Jesus, aspirations as pure, a spirit as unworldly, and benevolence as expansive, as his own.

Probably, from that species of attraction which similarity of character produces, the memory of Worthington was cherished with fondness and affection by one whom, like himself, to know was to reverence—Baker, the nonjuror, of St. John's. With a view to writing the life of Worthington, which he ultimately relinquished, for what reason is not known, he transcribed from Worthington's MSS., then in the possession of his son, his Diary and a selection from his general Correspondence, throwing the whole into a chronological series, and adding various dates which he had been at the trouble to verify from the parish registers of Manchester, and other sources. This forms part of the volume of Baker's MSS. now in the Harleian collection in the British Museum, numbered 7045, and extends from page 71 to 228 inclusive. With the exception of some extracts from Cudworth's letters to Worthington, which are printed in the *Life of Cudworth*, by Birch, and such portions of the Diary as are included in the valuable collection of *Cambridge University Transactions*,

[1] Dedication to Hartlib of Beale's *Herefordshire Orchards a Pattern for all England*. Lond. 1657, 12mo.

by Mr. James Heywood and Mr. Thomas Wright,[1] now on the eve of publication, and which, through Mr. Heywood's kindness, I have been allowed to inspect, I am not aware that any use has hitherto been made of this interesting MS.

Hartlib's letters to Worthington are transcribed by Baker in another volume of his MSS. which is now in the Cambridge University Library[2] and forms Vol. vi. of the Baker MSS. there, and extend from page 193 to 262 inclusive. From them some extracts were given in Kennett's *Register*, pages 868 – 872. I have a transcript of the whole of these letters, in the handwriting of Isaac Reed, and another made for Dr. Lort, both of whom appear to have contemplated the publication of them. Dr. Lort observes, with great truth, that they give an excellent account of the state of learning at the time when they were written. Twenty-four letters to Hartlib from Worthington were published in Worthington's *Miscellanies*,[3] and serve to complete this useful and important body of correspondence.

In the present publication the whole of these materials have been thrown into a consecutive chronological series. The MS. in the Harleian collection forms the staple of the work, and the insertions from other MSS. and printed sources are indicated by marginal references.

[1] Vol. ii. part ii. pp. 556 – 609.

[2] The want of a minute and classified index to the Baker MSS. at Cambridge, and in the British Museum, has been long felt. It will give great pleasure to all who know how important it is to facilitate the reference to these interesting collections to learn that such an index is now in the course of publication at Cambridge.

[3] Pages 227 – 318.

In the annotations subjoined the great object has been to supply the necessary biographical illustration without burthening the notes with facts or information every where accessible. How far this has been accomplished it will be for the reader to judge. For the opinions expressed in them of authors and books he will consider myself alone responsible.

I cannot conclude without returning my grateful acknowledgements to Miss Atherton, of Kersall Cell, for favouring me with a copy of the translation of Thomas a Kempis, revised by Worthington, and published with an elaborate preface, but without his name, Lond. 1677, 12mo.[1] From some cause or other this has now become a scarce book, and, after searching for it in vain in many repositories, it was at last discovered in the very curious and characteristic library of Dr. Byrom,[2] which has been preserved with religious

[1] The complete title of this book is "The Christian's Pattern, or a Divine Treatise of the Imitation of Christ, written originally in Latin, by Thomas of Kempis, above 200 years since, with a preface containing an account of the worth and usefulness of this Treatise; some directions for the better reading of this or any other spiritual book, and for the attainment of Divine knowledge; an account of the former English Translations, and of this Edition wherein the English is brought to a nearer conformity to the Author's Latin."

[2] Dr Byrom's library is singularly complete in writers of the Mystical and Ascetic School. There his favourite Malbranche reposes by the side of the great German Theosophist, Jacob Behmen, and the long line of Antoinette Bourignon claims on one side Peter Poiret as its supporter, and on the other, in dense platoons, the octavos of William Law, while over all Thomas a Kempis revels in many a small tome, and through all his variety of versions. Paracelsus in Manuscript in that tongue in which Coleridge panted to peruse him here presents a front of three vast folios, while near him, no unworthy neighbours, are volumes which the handwriting on the title shows to have

fidelity by his excellent descendant, who sustains the family character and the patrimonial honours by affording an example of good old English feeling, unostentatious charity, and noble munificence, such as it would have gladdened the benevolent heart of her honoured ancestor to have had the power of contemplating. J. C.

formed part of the library of Dr. Dee. Inclosed in oak, as in a shrine, are Dr. Byrom's own Manuscript Diaries, with Letters, yet unprinted, from Warburton, stamped with all his ardent spirit and generous nature, and that correspondence which discloses at last the curious literary secret, unknown to Bentley's biographer, Bishop Monk, that the able defender of that immortal man, when

"His lofty Plume
Mov'd 'gainst embattled Legions,"

and who has generally been mistaken for Bentley himself, was the student who had so sweetly celebrated Phœbe, but who, putting aside Poetry for Polemics, dashed into the mêlée to succour the literary Hector[1] of Troy, and bore to the ground his two principal assailants, the heavy Millar and the formidable Middleton. Of such books and MSS. is the Byrom collection composed. No volume printed since the Doctor's death breaks the uniformity or neutralizes the character of the series, and the library seems as unconscious of the existence of the "rabble rout" of modern literature, with all its gaudy and offensive livery, as the ancient mansion itself, nestling under the green slopes of Kersall, with its lovely foreground and old immemorial trees, two of which might be contemporary with the monastic cell, whose scite it occupies, would appear to be of the "fumum et opes strepitumque" of the great manufacturing Babylon beyond. Of this collection, unique in its kind, so perfect a memorial of Dr. Byrom's studies and pursuits, I have much pleasure in learning that Miss Atherton has determined to have a catalogue privately printed, which is now in preparation.

[1] Who does not remember

Αλλους εξεναριζ, απο δ' Εκτορος ισχεο χειρας ?

DIARY AND CORRESPONDENCE

OF

The length of the present volume has rendered it necessary to postpone the Editor's Notice of the Lives of Worthington, Hartlib and Dury, which was intended to have been prefixed to it, until the publication of the concluding portion of the Work.

[illegible] Worthington, extracted originally out of Worthington,

[1] [See a letter from Mr. Geo. Davenport concerning Dr. Worthington, MSS. Collections, vol. xxxiv. p. 147. But in diminution of him, viz: Dr. W. — *Baker.*] As to this letter see the Notice of Dr. Worthington's Life.

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DIARY AND CORRESPONDENCE

OF

DR. WORTHINGTON.

Baker's Collect. Bibl. Harl.
Museum Brit. *No.* 7045, *fol.* 71 *to* 228 *incl.*

PARTICULARS CONCERNING DR. WORTHINGTON, FROM HIS SON, MR. WORTHINGTON'S PAPERS, WHEREIN I HAVE BEEN PARTICULAR, HAVING ONCE HAD INTENTIONS TO WRITE THE DR.'S LIFE.

I HOPE IT WILL BE DONE BY A BETTER HAND.

[*Thomas Baker.*]

John Worthington was born about the beginning of Febr. a° 1617 at Manchester, a town of chief note in the County Palatin of Lancaster, of virtuous and religious parents:[1] his father Roger Worthington, extracted originally out of Worthington,

[1] [See a letter from Mr. Geo. Davenport concerning Dr. Worthington, MSS. Collections, vol. xxxiv. p. 147. But in diminution of him, viz: Dr. W. — *Baker.*] As to this letter see the Notice of Dr. Worthington's Life.

within the parish of Standish in the County Palatin afores[d],[1] and Katharin his mother from the Heywoods of Heywood in

[1] Collier, who seems to have received his information from some member of the family, is unusually copious under the head "Worthington," in his *Historical Dictionary*. The following is his description of the place and the families of that name: — "Worthington, the name of an antient seat and family within the parish of Standish, in the county palatine of Lancaster; taken notice of by the industrious Mr. Camden in his *Britannia*, together with other seats in the same parts; as having given names to famous families, and till then continuing in the hands of those of the same name: whereupon he makes this remarkable observation,—'That those and such like families in the north county, as they rose by their bravery, and grew up more and more by their frugality, and the antient self-contented simplicity; so in the south parts of England, luxury, usury, debauchery and cheating, have undone the most flourishing families in a short time, insomuch that many complain, how the old race of our nobility fades and decays.' Next to the Worthingtons of Worthington Hall; after a long continuance in splendor, at last honourably eclipsed for their loyalty, during the troubles and exile of King Charles the First, and Second; since translated to London; and now almost failing for want of issue, (not to omit the second descendants in Essex, of whom afterwards; nor those residing some time at Welborn and Branuston, in Com. Linc., as neither those of the name in Northamptonshire; all standing upon record in the College of Arms.) The most noted within the said county palatine of Lancashire, (found in the same office,) are — First, the Worthingtons of Blaynsco, (alias Blyneschoh,) in the aforementioned parish of Standish; derived from William de Worthington, gentleman, (a second brother out of the house of Worthington,) by Isabel his wife, daughter and heir of John de Blyneschoh, gentleman, (tempore Edw. III.,) in four lineal descents to Peter Worthington, esquire, who married Joan, daughter and coheir of Richard Lowde, of Preston in Amounderness; and in four more to Thomas Worthington, esquire, who married Mary, daughter and sole heir to George Alan, of Ross Hall, esquire, (neece and heir to Cardinal Alan,) and was grandfather to Thomas Worthington, esquire, now living; who hath issue by Jane his wife, daughter to John Plompton, of Plompton, in Com. Ebor., esquire, two sons and four daughters, (others deceased,) as also Richard Worthington, his son and heir apparent, hath by Margaret his wife, sole daughter and heir to Edward Alcock, of Eccleston, in Com. Lanc., esquire. Secondly, the Worthingtons of Crawshaw, in Adlington, within the parish of Standish; of whom, Lawrence Worthington, (fifth in descent from Christopher Worthington, of Crawshaw, gentleman, by Joan his wife, daughter and coheir to William Thornton, of Thornton,) having buried his son and heir apparent without issue, his daughters became coheirs; who at the visitation, anno 1665, (he then living at 67,) were, Agnes wife of Thomas Wesley, of Chorley, Dorothy wife of William Barnes, of Blackrod, and Ann. Thirdly, the Worthingtons of Shevington, in the said parish of Standish; of which line, Nicholas Worthington married Amelia, daughter and heir to Thomas Duxburie, in Com. Lanc., gentleman, by

the same County.[1] [From Dr. Worthington's Funeral Certificat at the Herald's Office.]

Roger Worthington and Katherine Heywood were married the 25th of Febr. a° d. 1611.

John the sonn of Roger Worthington was bapt. Febr. 8, 1617. [From the Register at Manchester.]

[From Mr. Roger Worthington's MS. Book.]

M^d. My son John Worthington went towards Cambridge 27° Martii 1632. He came thither 30 Martii 1632. He was admitted

whom he had issue Nicholas Worthington, of Shevington, married to Agnes, daughter of Thomas Worthington, of Worthington Hall, esquire; by whom he had issue Margaret, his daughter and heir, married first to Edward Chisenhall, of Chisenhall, afterwards to William Houghton, of Park Hall, esquire, lieutenant-collonel of horse to collonel Thomas Dalton, of Lancashire, slain in the first battel at Newbury, in the service of king Charles I., anno 1643. Fourthly, the Worthingtons of Snidehill, in the parish of Dene, descended from James Worthington, (a second brother of the Crawshaw line, uncle to Laurence Worthington aforenamed,) married at least 100 years ago, to Ann, daughter and sole heir of Roger Pendlebury, of Snidehill, by Ann his wife, daughter of Adam Eccleston, of Great Eccleston, and coheir to Adam Eccleston her nephew. Fifthly and Lastly, the Worthingtons of Manchester; from Roger Worthington, a person of chief note and esteem in that town, (contemporary with the afore-mentioned James Worthington,) continued to Francis Worthington, (deceased E. pr.) son of Francis Worthington, a younger son to the said Roger. His elder brother, John Worthington, (afterwards doctor in divinity,) and Samuel Worthington, his younger brother, (who died young,) being transplanted to Cambridge; where, as the name was well known in the University long before, (not to mention others since,) in the person of William Worthington, of Clare Hall, (who died Feb. 17, 1507, and was buried in St. Edward's Church, in Cambridge; witness his marble monument till the late times;) so in the county, by the office of another William Worthington, high sheriff of Cambridgeshire, etc., anno Eliz. 8, 1566. Collier's *Hist. Dict.* edit. 1701, vol. ii. Art. Worthington.

[1] Her name does not appear in the pedigree of that family published in the Notes to James's *Iter Lancastrense*, edited by the Rev. T. Corser for the Chetham Society.

into Emanuel Coll. on Easter Eve, being 31° Martii 1632. [admitted Sizar in Eman. Coll. Mar. 31. 1632. Regr. Coll. Em.]

[From Dr. Worthington's Almanacks.]

May 11th, 1635. I kept my Act in the Sophister's Schools.

Dec. 31. The King's daughter was born.[1]

Feb. 4, $163\frac{5}{6}$. The Palsgrave came to Cambridge.[2]

May 25, 1636. I went towards home. June 1. I came home. July 21. I came from home. July 28. I was robbed of some things in Huntingdon. July 29. I came to Cambridge.

1636–7.

An. $163\frac{6}{7}$. Jan. 8. Began the Universities Sermons in St. Maries, w^ch^ by reason of y^e^ Plague were prohibited from the beginning of November.

Jan. 16, towards night began a violent wind.

Feb. 17. Dyke Junior died of a fever, who not long before was the first that brought verses on Dr. Jones[3] death, w^ch^ he made according to the general injunction of the College.

Feb. 24, at 11 a clock in the forenoon, my dear brother William died.

Feb. 23. S^r^ Homes left the Coll. Mar. 10. S^r^ Sillesby, my Chamber fellow, fell sick of an ague.

[1] The princess Elizabeth, who died a prisoner in Carisbrook Castle 8th September, 1650. The university of Cambridge contributed its customary "Gratulatio" on this auspicious event in *Carmen Natalitium ad Cunas Principis Elizabethæ*. 4to. Cant. 1635.

[2] In November this year (1635) arrived the Prince Elector in England to sollicite our king his Uncle for his assistance to the Restoration of his Nephew to his Dignity and Patrymony: he was received here with all Dignities and Courtesies answerable to his Quality and near Alliance, and soon after him his third Brother Prince Rupert arrived here also. — Whitelock's *Memorials*, p. 24. edit. 1733.

[3] Probably Dr. William Jones, Fellow of Emmanuel College, whose Commentary on the Epistle to Philemon and the Hebrews was published in London, 1635, folio. A Sermon concerning Christ's Nativity, Lond. 1614, 4to, and a Treatise of Patience in Tribulation, Lond. 1625, 4to, are also ascribed to him.

1637.

April 3, 1637. I had a dangerous blow on the eye in the Tennis-Court, but I thank God, it was well again.

April 6, the Master of the College (Dr. Sanderoft[1]) returned from Bury.

April 15, the Mr of the Coll. went to Bury again, where he died not long after & Sr Sterry chosen Fellow.

April 25. On this day was the election of a new Master, viz. Mr. Holdsworth.[2] April 26, he was admitted.

May 13. This day I heard that Mr. Crosley who was of this College died, at London some day this week, on that very day that he should have been married.

June 25, in the afternoon a Sermon for Confession to the Priest was preached at St. Maries by Mr. Sparrow of Queen's Coll.[3] & Mr. Adams succeeded him the next . . . . . in ye same subject.

About the end of this month of June very good rye & wheat began to be reaped &c.

July 5. Our Master preached ad Clerum.

Aug. 8. I declaimed in the Hall, being Moderator at the end of Freshman's Term.

Oct. 1. On this day were the Commencer's Sermons. Dr.

[1] Dr. William Sanderoft, the uncle of Archbishop Sanderoft, who was Master of Emmanuel College from 1628 to 1637.

[2] This learned and loyal divine, Richard Holdsworth, was born at Newcastle-upon-Tyne in 1590. He succeeded Dr. William Sandcroft in 1637 as Master of Emmanuel College, and in 1639 was elected President of Sion College by the London clergy. He was a firm adherent of Charles I., and his own death, which took place on the 29th August, 1649, is supposed to have been hastened by the catastrophe which befel his royal master. His works are,—1. "A Sermon preached at St. Mary's on his Majesty's Inauguration," 1642, 4to. 2. "The Valley of Vision, in Twenty-one Sermons," 1651, 4to. 3. "Prælectiones Theologicæ," Lond. 1661, folio.

[3] Afterwards Master of Queen's College, Cambridge, and Bishop of Exeter in 1667, on the translation thence of Dr. Ward to Salisbury, and from that see translated to Norwich. His *Rationale upon the Book of Common Prayer of the Church of England*, (first published Lond. 1657, 12mo,) is a well known and justly esteemed work.

Holdsworth preached in the forenoon. Mr. Duport[1] in the afternoon.

Oct. 2. Dr. Holdsworth kept the Act. Oct. 3. Mr. Pullen of Magd. Coll. answered.

Oct. 4. From Easter to this day, there have died three in Trinity College, viz. Dr. Whaley, Dr. Stubbins, & Mr. Higson a senior Fellow.

Nov. 4. Dr. Brownrig Mr. of Katherine Hall[2] was chosen Vice Chancellor.

1637–8.

Febr. 13, 163$\frac{7}{8}$. I went to Walden with S^{r} Holmes.

March 12. Mr. Lothiam president of Katharine-Hall died.

March 24. I fell sick of an ague.

1638.

April 25, 1638. This was the first day that I stirred out since the 27th of March.

June 26, 1638. I went out of Cambridge because of the sickness.

June 29. I came to Manchester. Sept. 25, 1638. I came out of Manchester.

Sept. 28. I came to Cambridge at night.

Oct. 1. Mr. Mede of Christs College died.[3]

[1] Afterwards created D.D., a learned Greek scholar, appointed professor of that language at Cambridge in 1632. He was afterwards Dean of Peterborough, and Master of Magdalen College, Cambridge, and died in 1679. His *Gnomologia Homeri* 1660, 4to, is a curious and by no means valueless work. His *Musæ Subsecivæ seu Poetica Stromata*, 1676, 8vo, contains some pleasing poems. His *Melissa*, which appears amongst them, has been frequently quoted.

[2] Afterwards Bishop of Exeter, and Vice-Chancellor of the University in 1643 and 1644. His Funeral Sermon was preached by Bishop Gauden, and published Lond. 1660, 8vo. Brownrig is often ranked amongst the ablest preachers of his time; but I confess, a perusal of his Sermons, which were collected in two vols. folio, Lond. 1674, has not altogether borne out the enthusiastic praises of his friend Bishop Gauden. By the side of Donne, or Hales, or Hacket, or Farindon, he seems but poor and meagre, neither very forcible in his language nor profound or original in his treatment of his subjects.

[3] The incomparable Joseph Mede, whose invaluable writings were afterwards collected and edited by Dr. Worthington.

1638–9.

Jan. 17, $163\frac{8}{9}$. Mr. Sadler was elected Fellow.

Febr. 1. Mr. Mede's Funerall was solemnized.

Mar. 5. Mr. Gurnall fell sick of an ague.

1639.

April 5, 1639. Mr. Gorges, Mr. Halls pupill died of the small pox.

July 1639. I commenced Master of Arts.

July 25. A senior Bachelor of Caius College was killed by some sailers.

Aug. 14. S^{r} Bowles fell sick of a pleurisy.

Aug. 22, He died this day in the morning: bur. Aug. 23.

Oct. 31 1639. I common-placed in the chappell the first time.

Nov. 4. Dr. Cosin was chosen Vice-Chancellor.[1]

Novr. 9. Mr. Cudworth[2] was chosen Fellow.

1639–40.

Jan. $16\frac{39}{40}$. There was one Mr. Nicols put in prison here, for speaking against the King's supremacy, & seducing to Popery. He was Fellow of Peter-House.

March 11, 1639. Dr. Eden M^{r} of Trinity Hall, & Mr. Lucas the Earle of Holland's Secretary were chosen Burgesses of Parl. for this Univ$^{\tilde{y}}$. S^{r} John Lambe did loose it.

[1] Afterwards Bishop of Durham, famous for his learning, his sufferings, and his munificent benefactions. Of his works, for the first time collected, two volumes have been published in the Library of Anglo-Catholic Theology, (Oxford, 1843–5. 8vo,) which form an acceptable addition to the series of "opera" of our great English divines.

[2] Of the author of that "immortal volume," as one who well knew its value has justly styled it (see Warburton's Divine Legation, preface to Books 4, 5 and 6,)—"The Intellectual System,"—it is unnecessary to give any notice here. Emmanuel never perhaps received in her society so illustrious a son. Cudworth soon afterwards supported Worthington in his claim to the disputed fellowship, and from a congeniality of tempers, studies and opinions, a warm friendship seems to have grown up between them, which death only terminated.

Mar. 17, 1639. This week I common-placed in the Chappell, w^ch^ was the second time.

1640.

March 25, 1640. Mr. Cromwell[1] & Mr. Meautis were chosen Burgesses of Parl. for the town of Cambridge. April 26, died Chambers Mr. Wellar's pupill.

July 8, 1640, was a fast to pray against pestilence and war. This day the Duke[2] was born.

July 22, 1640. This week I common-plact in Chappell, w^ch^ was the 3d time.

Aug. 3. This night there was great thunder & lightning (the like thunder was never heard by old men now living) together with hail, rain, and winde.

Sept. 16. My Lord Keeper Finch came to our College, & was entertained there.

Oct. 24. Dr. Eden & Mr. Lucas were chosen in the Univ. Burgesses, for the Parl. as before. S^r^ Henry Spelman[3] & Mr. Hopkins warden of the Fleet did loose it.

Oct. 26, 1640. The Master of the College (Dr. Holdsworth) made me a present of 40^sh^.

Nov. 13, At night died Dr. Chaderton,[4] the first Master of Emanuel College, who lived to see three Masters after him. He was buried the Munday after, being the 16th day of Nov. in the Coll. Chappell, where never any was buried before.

[1] This was the first parliament of 1640. In the second, or Long Parliament, the colleague of Oliver Cromwell was John Lowry, Esquire.

[2] Henry, afterwards created duke of Gloucester.

[3] The very eminent antiquary, whose works have ever been a great storehouse to the writers on English history and antiquities. He died in 1641, having passed the eightieth year of his life. This contest is not noticed in the elaborate Life of Sir H. Spelman in the *Biographia Brit.* vol. vi. part i. p. 3775.

[4] Laurence Chaderton was born about 1536. Of decidedly puritan principles, and one of five appointed to manage the cause of the Puritans at the Hampton Court Conference, he gave, as head master, to the college the character that it long

Dec. 8, the Fast for the Parl: was kept by the Univ. Mr. Shute & Mr. Lynford preached at St. Maries.

1640–1.

Jan. 5, $16\frac{40}{41}$. I common-placed for Mr. Gurnall.

Jan. 8. Paman Mr. Sorsby's pupill died of the small pox.

Jan. 12. This week I common-placed in my own course.

Mar. 16. Sr Charn . . . . a commencer this year died of the small pox.

1641.

Apr. 16, 1641. The Inceptors were admitted not having subscribed before. There came down an order from the Parliament, but it was not read.

May 12. Thomas Earle of Strafford &c. was beheaded on Tower Hill.

Jun. 23. I fell sick of a violent fever.

Jun. 29. My fever left me, & I recovered.

July . . . . The Commencement was kept, Dr. Holdsworth, Mr of Eman. Coll. being Vice Chan. The first day (viz. on Monday) Dr. Fern[1] of Trin. Coll. answered. His Questions were,

retained, of being one of the strongholds of that powerful party. Thus in the song of the Mad Puritan we read :

In the house of Pure Emanuel
I had my education,
Where my friends surmise
I dazzled my eyes
With the light of revelation.
Boldly I preach,
Hate a cross, hate a surplice,
Mitres, copes and rotchets ;
Come hear me pray
Nine times a day,
And fill your head with crotchets.

The Life of Chaderton has been written in Latin by William Dillingham, and was published along with that of Usher at Cambridge, 1700, 12mo.

[1] Henry Ferne, afterwards Master of Trinity College and Bishop of Chester, of whom see Wood's *Athenæ*, vol ii. p. 265, edit. 1721. He was one of the ablest of the writers in defence of the king's cause against the parliament.

Absolutio Ministris Evangelii concessa est tantum declaratoria.

In divinis Officiis, præscriptis præcationum Formulis uti, et licet et expedit.

The 2nd day Mr. Wellar of Eman. Coll. answered, whose questions were,

In eucharistia non datur Sacrificium proprie dictum.

Judex infallibilis fidei nec datur nec requiritur in Ecclesiâ.

Jul. 14. This week my course of common-placing was supply'd by others.

Sept. 7 was a day of public thanksgiving for the peace between England & Scotland.

[From MS Notes of Dr. W., an. 1641.]

An. 1641. I was chosen Lecturer this year, w^ch^ was an omen that I should be Fellow; the sitting being near, & the place being for him that was last (alway) chosen Fellow. And great care was taken to provide one to read for me, because of my business y^e^ 5th of November.

My tutor committed two pupils to me, & me to Mr. Wellar, who sayd he would take me with all his heart. My tutor asked me, whether I would be of Mr. Wellar's company; & urging it, first because none before Mr. S. left y^t^ company without consent. 2dly, because Mr. Wellar desired it, (& the rather because he should be left alone else, for Mr. Hall & Mr. Holbech could not stay long) he bad me, resolve myself. I answered, that I would resolve Mr. Wellar, & that I did altogether disapprove Mr. S's. act. I went to Mr. Wellar, & desired him to bear my name. He sayd, then I must desire another courtesy of you, & that is, not to go away from me, when Fellow. I told him, that I was not engaged to any other company; & that I never entertained such a base thought in me, as to skip away from my tutor's company, to w^ch^ I was, for his sake, engaged. My tutor told me, that it was but once a week, that companies were parted, & that was because they could not all sup together.

[From Dr. W. Almanacks.]

Oct. 14, 1641. I began to sit for the fellowship. Oct. 16. After dinner, the election was.

Oct. 23, 1641. The Irish rebellion began. ex precibus posteahabitis in Coll. Eman. Sacello. Respiciat Deus clementi oculo fere expirantem Hiberniam; quomodo qui comedebant in deliciis, desolantur per vicos! Quomodo qui nutriebantur in coccino, amplexantur stercora! Ecce, ut in convalle sparsa et neglecta jacent illorum ossa, ossa perquam arida; an reviviscant illa, Domine Jehovah, tu nosti. Adde illis nervos, obduce carnem, superinduc cutem, pone in illis spiritum, ut vivant, ut celebrent nomen tuum gloriosum, exaltatum tamen supra omnem benedictionem et laudem.

Nov. 5, 1641. I made the Speech at St. Maries before the University.

Nov. 19. I problem'd in the Chappell.

Nov. 27. The Master of the College made me a second present of 40^{sh} & gave me the Book of verses, for the Return out of Scotland.[1]

Dec. 6. Mr. Ellis, Sen., was called in question for a sermon, preached at St. Maries, on Nov. 28. Dec. 17. Mr. Ellis was cleared.

Dec. 18, 1641. I commonplaced in the Chappell for Mr. Cudworth.

1641–2.

Jan. 8. I commonplaced for Mr. Clerke.

Jan. 10. King Charles went from the Parliament. Jan. 15. I commonplaced for myself.

Jan. 16. Mr. Clerke commonplaced for me.

Jan. 12, 164$\frac{1}{2}$. Prince Charles came to Cambridge, commenced M^{r} of Arts, & went away the same day.

Mar. 14. The King, in transitu, visited Trinity & St. John's Coll.

[1] This was *Irenodia Cantabrigiensis ad paciferum Regis Caroli e Scotia Reditum*. Cant. 4to, 1641.

1642.

Apr. 4, 1642. I was pronounced Fellow, & admitted.

[From MS Notes of Dr. W.]

Reasons against the election of Mr. T. H. chosen to be Fellow by 6 of the Fellows against the Master & 4 of the Fellows, who chose Mr. John Worthington to be Fellow of Eman. Coll. Oct. 16, 1641.[1]

From the electors of Mr. H. we conceive that 3 of the 6 had no right to give votes in y^e^ election. First because they were out of y^e^ Fellowships by our founder's statutes, having stayd beyond the time limited by statute.

2dly, we conceive, they cannot with safe conscience make use of a dispensation, because they have in express terms sworn, neither to procure nor accept of a dispensation, either of their oath, or any of the founder's statutes.

3dly, we conceive, they have forfeited y^r^ Fellowships by not commencing. For our statutes bind the M^r^ Fellows and scholers, to commence at y^r^ times, under pain of forfeiture of y^r^ places.

Upon these grounds some of us publicly excepted against y^r^ votes at the time of the election; & we conceive that our oaths (when ourselves were admitted into fellowships) bind us to make exception against y^r^ places and voices, & not to acquiesce in y^e^ election as concluded by them.

From the election, w^ch^ we conceive very unstatutable, for these reasons, —

First, our statutes require us ever in all elections to choose, *probiorem, doctiorem, & cæteris paribus seniorem.* But Mr. H. in this competition was junior, & far inferior in worth, as was clearly evident in the public pozing, & we now offer to prove.

[1] Dr. Archdale, the present respected head of Emmanuel, informs me that it appears by the Books of the College, that Mr. John Worthington, born at Manchester, was elected Fellow of Emmanuel A.D. 1641, but that it cannot be ascertained from them who Mr. T. H. here referred to, was; neither do the books contain any record of the circumstances of this dispute.

First By the judgment of the Master of the College.

2dly, By y^e^ experience of the examiners appointed according to stat., to make publick triall of the candidates.

3dly, By the acknowledgment of divers of those Fellows, that gave y^r^ votes for Mr. H.

Secondly the ground of this election was invalid. Those that chose Mr. H. went upon this ground, that one clause of the statute seems to prefer Mr. H.'s county before the eminent worth & desert of the other candidate; & some of them acknowledge, that they could not have chosen Mr. H. in so great a disparity of desert, but upon this ground.

If then this ground be invalid, as contrary to the meaning of our statutes, then is this election unstatutable, & so void by statute. But that clause in our statute cannot admit of y^r^ interpretation, & so cannot be a sufficient ground for such an election.

This we offer to prove:

First, by other express & plain places of statute inconsistent with y^r^ interpretation of this clause.

Cap. 4. Statuimus ut Magister illos quos viderit religioni, doctrinæ, et probitati insudare, semper præferat.

Cap. 17. That very statute w^ch^ seems to cast such respect to particular counties, yet after sayth, Semper tamen ex probioribus et doctioribus electionem fieri volumus.

And the same chapter concludeth, Ante omnia vero, puræ religionis, &c.

By w^ch^ it is clear, our most hon^ble^ founder never intended any county should be preferr'd, before more eminent desert, but only where other conditions were equall, there (& there only) the relation to such or such a county should determine the election, w^ch^ to be our founder's meaning is very evident, not only by that clause of this statute of the election of Fellows, but also by the statute of the election of scholars, wh^ch^ casteth the same respect on particular counties, yet expressly addeth that his meaning was, those counties should be preferred only there, where other conditions

were equall, not in a disparity of worth & desert between the candidates. And we conceive, none will imagine that our wise and religious founder would be more sollicitous for the worth & sufficiency of scholers then of Fellows; so that counties might help out the defect of worth in Fellows, but not in scholers.

2. By the judgment of Dr. Chaderton, the first Master, who was put in by the hon^{ble} founder, & best knew his meaning; as also by the judgment of all the Masters ever since; & of the former Fellows, (so far as may be known) since the foundation of the college, we can prove that their interpretation is contrary to the meaning of the statute.

3. By the constant practice of the Coll. in former elections, in the like case, we can prove in 4 or 5 elections, contrary practice to y^{r} meaning & present action. But not one instance, that we could ever hear of, can be produced against us.

Lastly, we verily believe that some of those that then chose Mr. H., do now upon better information, see themselves to have gone upon a wrong ground, & now concur with us, in the meaning of this clause of the statute.

Benjamin Whichcot.[1]
John Almond.
John Sadler.
Ra. Cudworth.

[1] Dr. Benjamin Whichcot or Whichcote, one of that admirable band of scholars, who have generally been styled the great Platonic or philosophical Divines of Cambridge, was descended of an ancient Shropshire family, and was born in the year 1609. Being sent to Cambridge, he became Fellow of Emmanuel; and, on the deprivation of Dr. Samuel Collins, Provost of King's College, was selected to be his successor, in March, 1644. In this office he appears to have conducted himself with a rare union of ability, judgment, and moderation; and living in honoured communion with such men as Mede, More, Cradock, Smith, Worthington and Cudworth, to have impressed much of his own spirit on the rising generation of students, and to have subdued and successfully battled with the prevailing fanaticism of the times. At the restoration, he was removed from his provostship of King's College, but through the interest of Dr. Wilkins, was preferred to the Vicarage of St. Laurence, Jewry. He died in 1683, at the house of his friend Dr. Cudworth, in

Mr. Sarson in his chamber Oct. 18; being S. Luke's day in the afternoon between 2 and 3 of the clock, told me, that he acknowledged a hugh matter, a vast difference between Mr. Worthington & Mr. H. in worth; but was determined to the inferior by the clause of the statute, *Ob quod comitatus Essexiæ et Northamptoniæ*, &c. Possum jurare in hæc verba.

I heard Mr. Sarson confess this. Ra. Cudworth.

Mr. Sorsby sayd at meeting, when we protested, that ye statute gave him ye fellowship, as his propriety.

I John Almond dare take my oath, that Mr. Sorsby spake ye speech, at ye meeting for ye admission.

The same can I. R. Cudworth.

Mr. Wright sayd in the parlor, the [ ] day these words. I speak it before all the company, had it not been for that clause in the statute, I would never have given my voice for Mr. H.

Mr. Hall in the parlour, Oct. 21, after supper, before the Master & Fellows, acknowledged that the præponi in the clause carried it against Mr. Worthington, whome the Master then affirmed to be the worthier.

B. Whichcot.
R. Cudworth.

Christ's College. His funeral sermon was preached by Tillotson, whose mind, clear and rational as it was, had not imbibed the fire and spirit of the higher and loftier intellect he was attempting to delineate. The works of Whichcote, which are all posthumous, consist of Sermons, of which the best edition is that published at Aberdeen, in four vols., 8vo, 1751; and a collection of Moral and Religious Aphorisms, printed first by Dr. Jefferies, in 1703; and afterwards in a more complete form, in 8vo, 1753. The sermons appear under all the disadvantages which must necessarily accompany the want of an author's final revision. It may be sufficient, however, to say that they do his memory and the high character given of him by all his contemporaries, no dishonour; but are full of passages worthy of a school, which in vigour, depth and eloquence, has hitherto remained unequalled. His aphorisms are a very miscellaneous collection; but if reduced in number, and more judiciously edited, would make a valuable manual. It must not be forgotten, that Worthington married a niece of Dr. Benjamin Whichcote, Mary, the daughter of Christopher Whichcote, Esq., some time a Spanish merchant in London, who was brother to Sir Jeremy Whichcote, Bart., and Dr. Benjamin Whichcote.

Mr. Sarson, Oct. 22, 1641, being on a Friday night acknowledged in his chamber before myself & Mr. Cudworth, that Mr. Worthington was the better scholar farr, then Mr. H. He was blind, he sayd, that could not see it. In hæc verba possumus jurare.

Benj. Whichcot.
Ra. Cudworth.

Mr. Weller, Oct. 23, sayd, were I asked, who I thought in my conscience, were the better scholar, I should say, he was, & being asked who, he sayd Mr. Worthington, also acknowledged, that that clause (Ob quod) carried his voice from Mr. Worthington. Possumus jurare.

B. Whichcot.
R. Cudworth.

1. Whether the Master may not without prejudice to the protester proceed to the admission of a person protested against?

R. If the Master admit, it will be prejudiciall to the party protesting, that all ordinary way of remedy of the injury protested against, will be precluded.

2. Whether the Master ought not to reject the protestation, & notwithstanding it to admit the person protested against, as soon as demand & opportunity concur?

R. No man is bound to neglect a protestation, if it be not frivolous; & it befits him who would have an equall & fair carriage of business, to make some stay upon a protestation, seeing the stay will not prejudice the right of the person protested against, but the dispatch will much prejudice the contrary part.

3. Whether an appeal lieth in this case, it being no act of judicature, especially the statutes not mentioning such a course in this business: & whether in case of a formall appeal from y^e^ election & proceedings thereof, admission of the person ought to be delayed?

R. An appeal holds as well a gravamine extraordinali, as from

any act of judicature, & the College statutes not mentioning this remedy in this case, leave all to jus commune.

R. 2. Unless the appeal manifestly appear to be rash & frivolous, it ought in all equity to suspend proceedings, before an Inhibition come: & a man proceeding, appellatione interpositâ, before inhibition, though he incur not contempt of his superior, yet in the cause is as unjust, as if he did it being inhibited.

Tho. Goad.[1]

Mr. Wellar, when he heard of the sitting, sent his sizer to me at night to tell me. I went to him in the morning (as he appointed); then it was, I think, that I asked him, about the sitting, (because of my other business) & he sayd, I need not trouble myself about it, there was no fear of missing, no question about it. In the sitting time he carried himself sadly & critically. After the 2d time of sitting, the night before the election day, I went to him to know what he thought of the statute, w^ch^ I heard would be disputed. He sayd, it was scarce good Latin, that he thought it must admit a limitation or extension; & he would tell me more the next day. I was sollicitous how to visit the Fellows; he sayd, that they would all be in y^r^ chambers. I thought then to see him, but he kept out of the way, & I did not see him, till after he gave his voice against me, for one, who whether he thought more qualiy'd, I know not. If *pauper*, he knew that he had a good place (& was in a fair way of preferment.) I had none, & yet had stay'd a year longer. If *pius*, let the College know who hath been more idem. If *doctus*, let the Posers & whole College and his own conscience speak.

Mr. Wright, when he had given his voice against me, went & sat by the fire, & wisht that he had not been there. Mr. Hall, when I went to visit him, spake to me, not without a sigh.

[1] Dr. Thomas Goad, whose opinion is here given, was an eminent civilian. He was Doctor of Laws, and King's Professor of that Faculty in Cambridge; and died about the beginning of 1666.

Statut. Coll. Eman. Cap. 17. De Sociorum Qualitate — Et qui pauperiores adjutores habuerint, et egent magis, illos semper in quaq; Electione præferendos esse statuimus; ob quod, atq; ob cætera quæ nos movent comitatus Essexiæ, et Northamptoniæ, cæteris omnibus præponendos esse decrevimus.

[From D. W.s Almanacks.]

Apr. 7, 1642. J. Bowker was admitted. Apr. 22. I had 4 pupils admitted, viz., Ja. Melhuish, Fr. Marsh, Ma. Elliston, Fr. Raworth.

May 5. Th. Matthew was admitted sizer. May 10. Edw. Smith was admitted sizer.

Jun. 11, 1642. I stood in the University, for the Philosophy Lecture, w^ch^ is for a year.

Jun. 23. Israel Jackson was admitted sizer. Jun. 27. Math. Wardell was admitted pensioner. Jul. 1. Henry Best was admitted pens. Jul. 2. Will. Saundiford was admitted pens. July 7, 1642. I went out of Cambridge. Jul. 13. I came to Manchester.

Sept. 1, 1642. I went out of Manchester.

Sept. 5. I came to Cambridge.

Oct. 8. Nath. Church was admitted. Oct. 20. Edw. Rigby was admitted. Nov. 19. Mr. Culverwell & S^r^ Dillingham were chosen Fellows. Nov. 28. Joh. Nott admitted pens. Febr. 8, 1642, 3. This being my own week I commonplaced twice in the Chappell. Mar. 21. John Newton was admitted pensioner.

1643.

Mar. 31, 1643. Drs. & Presidents of Coll. were detained in the Schools by a guard of soldiers till one of the clock at night. Apr. 12, 1643. William Rathband was admitted pensioner. Apr. 27. Richard Beverley was admitted pens. May 2, 1643. Cheapside Cross was demolished.[1] May 5, 1643. I answered at probleme the

[1] "1643. May 3. Cheapside Cross and other Crosses were voted down." *Whitelock's Memorials*, p. 69.

3d time. May 23. Samuel Fairclogh was admitted pens. Jun. 14, 1643. William Yates was admitted pensioner. Sept. 6. Dr. Ward, Margaret Professor died.[1] Sept. 13. Dr. H.[2] was chosen Margaret Professor. Oct. 18, 1643. I went into Suffolk. Nov. 6. I returned to Cambridge.

Nov. 30. Dr. Ward's funerall was solemnized. Dr. Brownrig preached.

Dec. 20. This week pictures began to be taken down in Cambridge, by an order from y^e^ Earle of Manchester.[3]

[1] Dr. Samuel Ward, Lady Margaret's Professor and Master of Sidney Sussex College, Cambridge, was one of the most learned divines of the seventeenth century. He was sent by King James along with Davenant, Hall, and Carlton to the Synod of Dort, in 1618, and was regarded by his contemporaries as a perfect master of the points involved in the quinquarticular controversy, on which subject he was opposed to Arminian views. In school dialectics few certainly ever excelled him, and those who read his *Letters to Usher* in Usher's correspondence, by Parr, and his *Determinationes Theologicæ*, 1658, cannot fail to admire his acuteness and learning. The small work published by that admirable divine and scholar, Thomas Gataker, *De Baptismatis Infantilis Vi et Efficacia*, 1652, 12mo., and in which that subject is discussed between himself and Ward, is an interesting memorial of these two eminent men, each of whom

"was in Logic a great critic,
Profoundly skilled in Analytic,
And could distinguish and divide
A hair 'twixt south and south-west side."

Dr. Ward's adhesion to the King's cause led to the deprivation of his Mastership and Professorship, and to his being plundered and imprisoned in his own and St. John's Colleges. He died in confinement, and his last words were, "God bless the King," (Walker's *Sufferings*, p. 158). Several of his manuscript works now remain in the library of Sidney Sussex College. Besides the printed works before mentioned, he wrote, I. *Suffragium Collegiale*, Lond. 1627, 4to. II. *Magnetis Redactorium Theologicum*, 1637, 8vo.

[2] Dr. Richard Holdsworth. "Whilst Dr. Holdsworth was imprisoned, the University of Cambridge unanimously chose him to the charge and Professorship in the room of Dr. Ward, then dead, the title of which (and if I mistake not the burthen too) they permitted him to enjoy, but took care, by an order of the House, dated in October, 1643, that he should not be admitted, nor receive any of the profits, until he had satisfied the justice of Parliament." Walker's *Sufferings*, p. 80.

[3] For an account of the devastation committed by the Parliament Troops during the Earl of Manchester's visitation, see Walker, p. 108.

1643–4.

Feb. 29. Sam. Bourn was admitted penš.

March 2. I commonplaced once in the Chappell.

March 5. Mr. Hobart was admitted Fellow Commoner, & Nath. Ardely sizer.

1644.

April 1, 1644. Tho. Arscot was admitted penš.

Apr. 4. John Almery was admitted penš.

Apr. 8. Burges was admitted pensioner. Mr. Sorsby's name was cut out of the Butteries, by command from the Lord Manchester.

April 11, 1644. Edward Bright was admitted pensioner.

Apr. 12. Ephraim Hallowes was admitted penš.

May 13. Sam. Male was admitted penš.

May 14. Mathew Elliston died of the small-pox.

May 15. John Kent was admitted penš.

May 28. John Humphreys was admitted penš.

Jun. 1. Ambrose Upton was admitted penš.

Jun. 11. Sa. Slater, Jo. Friend, & Edmund Taylor were admitted penš.

Jun. 17. Edw. Story was admitted penš.

Jun. 25. Mr. Will. Kempe & Mr. Dionisyus Wilcocks were admitted Fellow Commoners.

July 6. Elisha Bourne was admitted pensioner.

July 11, 1644. Samuel Worthington my brother, was admitted pensioner.

Aug. 15. Vernon (Mr. Cudworths pupill) of the last year died of the small-pox.

Sept. 28, 1644. Mr. John Sedley was admitted Fellow Commoner, and Orlando / Laurence } Fogge were admitted pensioners.

Oct. 1, 1644. I was chosen Dean. Oct. 10. I commonplaced in the Chappell.

Oct. 18. Rively was admitted. Oct. 25. John Wilcocks was admitted pensioner.

Nov. 5. John Clerke was admitted pens^{r}.

Nov. 30. I catechised. Dec. 14. I catechised.

Dec. 26. I went into Suffolk. Jan. 5. I came to Cambridge. Wall was admitted pens.

1644–5.

Jan. 10, 164$\frac{4}{5}$. Dr. William Laud Arch Bp. of Cant. was beheaded.

Jan. 25. I catechised. Febr. 6. Richd. Jackson, from Oxford who commenct Bac. y^{s} year, was admitted pens^{r}.

Febr. 8. I catechised. Febr. 13. William Heald from Oxford, was admitted pensioner. Feb. 22. I catechised. Mar. 1. Hamlett Warburton was admitted pensioner. Mar. 5. Josiah Male was admitted pensioner. Mar. 8. I catechised, posed. Mar. 15. I catechised.

Mar. 21. Laurence Leigh was admitted pens.

1645.

Mar. 29, 1645. I catechised. Apr. 5. I catechised. Apr. 19. I catechis'd. Math. Pool was admitted pensioner. Apr. 22. Thomas Birch was admitted pens^{r}., & Sa. Barlow sizer. May 3. I catechised. May 17. I catechised. May 29. Joseph Harvey was admitted. May 31. I catechised. Jun. 3. Joseph Church was admitted sizer.

Jun. 5. Mr. Duckfield, Fellow of Katharine Hall, died. Jun. 14. I catechised. Jun. 18. Anthony Ablard was admitted pens. Jun. 17. James Illingworth & Th. Parker were admitted.

Jun. 23. Peter Leigh was admitted pensioner.

June 28. I catechised.

July 9. Mr. Cradock, Adams, Vernon, were chosen Fellows. My Brother, Burgess, Mael, Bright, Selater, scholars.

[In Codice MS. Sam. Worthington.]

Antonius Tuckneus,[1] Magister Collegii admisit me scholarem

[1] Anthony Tuckney, the successor of Dr. Holdsworth in the Mastership of

discipulum decimo die Julii 1645. Sub horâ tertiâ, et in ipso eodem die post annum revolutum quo admittebar in Collegium Eman. 1644.

Hacq; die sonuere graves sub forfice crines.

July 14. Jo. Newton left the College, & went to Jesus.

Jul. 19. I catechised, & Aug. 16.

Aug. 20. I went to Bury, to hear the triall of the Witches.[1]

Sept. 2. Thomas Shanton, & Randolph Yerwood were admitted pens. Sept. 4. I came to Cambridge. Sept. 20. I catechised. Sept. 27. I catechised.

Emmanuel College, and one of the most eminent of the Calvinistic divines, who were contemporaries of Worthington, was born in September, 1599, at Kirton, near Boston, in Lincolnshire. In 1645, when the Earl of Manchester turned out Dr. Holdsworth, Tuckney was appointed to succeed him, and on the removal of Dr. Arrowsmith to Trinity College, was chosen Master of St. John's, and two years after Regius Professor of Divinity. At the restoration he resigned his Mastership and Professorship, a pension of £100 being reserved to him out of the emoluments of the latter, which was duly paid to the period of his death, which took place in February, 1670. Dr. Tuckney seems to have acquired the esteem of all parties, though in asserting the doctrinal views which he entertained, he is said to have been rigid, severe and dogmatical. He has the rare good fortune of uniting in his praise such men as Baker, the non-juror, Walker, the chronicler of the sufferings of the clergy, and Calamy, the non-conformist historian. It is told of him that at his elections at St. John's, when the president would call upon him to have regard to the godly, the Master answered, "no one should have a greater regard to the truly godly than himself, but he was determined to choose none but scholars;" adding, "they may deceive me in their godliness, they cannot in their scholarship." His works consist of, I. *Forty Sermons on several occasions*, published by his son, 1676, 4to. II. *Prælectiones Theologicæ*, Amst. 1679, 4to. III. *Eight Letters to Dr. Whichcote*, written in 1651, and appended by Dr. Salter to his edition of Whichcote's *Aphorisms*. These letters and the replies to them are written with equal temper, candour, and good feeling, and leave a most favourable impression of the character of the two correspondents, who, differing so widely in their doctrinal views, could yet discuss the points in dispute in a manner so totally free from the acrimony of antagonists.

[1] "In the year 1645–6," Hutchinson observes, "many (i. e. witches) hanged at Bury St. Edmonds, in Suffolk. I have been told near forty at the several times of executions, and as many more in the county as made up threescore. Mr. Ady, in his *Book of Witchcraft*, speaks of more." Hutchinson's *Essay*, p. 37, edit. 1718, 8vo.

Nov. 22, 1645. I problem'd. Nov. 24. Will. Brownsword adm. pens. Went from Oxford to Scotland.

1645–6.

Jan. 15, 1645,6. My brother Samuel went towards Northampton.

Febr. 12. I commonplaced once. Febr. 16. I went to Northampton.

Feb. 23. I payd the Apothecaries bill for my brother & Mrs. Gent, & left beforehand 40^{sh}.

Febr. 24. I returned to Cambridge.

Febr. 28. My brother Francis [1] came to see me.

March 2. My brother Francis went back to Northampton, to my brother Samuel.

March 12. This Thursday morning, about one of the clock, my dear brother Samuel died.

1646.

Apr. 10, 1646. I began to be sick of an ague. Apr. 16. Nathaniel Worthington from Oxford, was admitted pensioner.

Apr. 17. I thank God I recovered.

Apr. 24. John Haydoc was admitted sizer.

Apr. 28, 1646. This day it began to be publisht, that the sickness was in Cambr. in St. Andrew's parish.

May 1. William Crab was admitted sizer.

May 25. Almeries name was cut out.

Copia Autographi.

Si perinde tibi hujusce viri, Johannis Worthington in artibus

[1] This brother was a draper or tailor at Manchester. "His (i. e. Edmond Hough's) father went to Manchester, and bought him clothes of Mr. Francis Worthington, who was his cosen; he offered to write with him to his brother, Dr. Worthington, which I caused Roger after to go for, so he went up with me when I went up to commence Master of Arts, and was admitted of Jesus College." — Newcome's MS. *Diary*.

Magistri, nostriq; Collegii Socii, virtus et doctrina innotescent, atq; nobis ex quotidianâ 14 annorum experientiâ comperta sint; non esset cur ad uberiorem illius commendationem, nostrorum suffragiorum fieret accessio. Nunc vero illum utcunq; ignotum tibi, nobis tamen satis exploratum, nostris quidem verbis, at suo inprimis merito tibi majorem in modum commendamus. Virtutes ejus cum aliæ multæ sint, tum ista non parum excellit inter cæteras, quod ecclesiæ juvandæ inprimis solenni voto, semper desiderio non mediocri accensus esse videatur. Eruditio vero tanta quantam probe a naturâ comparatus, multis vigiliis, magnisq; laboribus consequi possit. Nam et humanioribus literis complures jam annos se excolendum tradidit, et divinis insuper mysteriis cognoscendis se penitus addixit, et in perpetuum deinceps consecrabit. Quare Deo piis ejus conatibus aspirante, non dubitamus, quin fidelis in domo Dei servus futurus sit, qui sanam doctrinam doceat, et vitæ ac morum sanctitate splendeat coram hominibus. Id vero tibi, nos Collegii Emanuelis Socii præsenti chirographo, cum summâ fide significamus.

Datum e Coll. Eman. June 3, 1646.

Laurent. Sarson.
Rad. Cudworth.
G. Sanderoft.
Nath. Culverwell.
Guil. Dillingham.
Sa. Cradock.
Gualt. Adams.
Onuph. Vernon.
Hampd. Reeve.

Ord. Jun. 25, 1646. Diac., Presb.

Exhibit. est in primariâ visitat. Reverendi in Christo patris Matthæi Elien. Episc. Jul. 19, 1662.[1]

[1] Matthew Wren, Bishop of Ely, was born Dec. 23, 1585. In 1615, he was appointed Chaplain to Bishop Andrews; in 1636, he succeeded Juxon as Dean of his Majesty's chapel, and in May, 1638, was translated from the see of Norwich to that of Ely. In July, 1641, he was impeached of high crimes and misdemeanours by the Commons. For the charges made against him, which were "for setting up idolatry and superstition in divers places," and his defence, the historians of the period may be consulted. The result was a long imprisonment, which lasted eighteen years, in the Tower, the measure of which he filled up by constant study,

Instrumentum Ordin.

Tenore presentium nos Thomas provideñ divinâ Lincoln. Epus.[1] notum facimus universis quod vicesimo quinto die mensis Junii, anno Dñi. 1646, in capella nostra infra manerium nostrum de Buckden Sacros ordines Dei omnipotentis præsidio celebrantes dilectum nobis in Christo Johem Worthington in artibus magrum de vita sua laudabili ac morum integritate nobis in hac parte recommendat. necnon satis eruditum et sufficienter intitulatum et per exãiatorem nostrum comprobat. atq; in debita juris forma jurat ad sacrum Diaconatus ordinem juxta morem et ritu ecclesiæ Anglicanæ admisimus promovimus, ipsumq; Diaconum rite et canonice ordinavimus. In cujus rei testimonium sigillum nostrum epale. presentibus apponi fecimus. Dat. anno die mens. et loco suprascript. Copia vera.[2]

[In dorso.]

Exhib. in primariâ visitat. Revẽ. in Christo patris Matthæi Elien. Epi.

19° Julii, anno 1662. Extr. per me Rob. Twells Regrũm Deptum.

[From Dr. W.'s Almanacks.]

Jun. 9. Hen. Sedley was admitted penš.

and preparing his great work for the press. He died at Ely house, April 24, 1667, in his eighty-second year. He published two *Sermons*, one in 1627, the other in 1662; but the elaborate performance which deserves to perpetuate his name, is his *Increpatio Bar Jesu sive Polemicæ adsertiones locorum aliquot sacræ scripturæ ab imposturis perversionum in Catechesi Racoviana*, Lond. 1660, 4to. A book much less known than it deserves, and which is a lasting monument of his erudition and acuteness. It has been reprinted in the ninth vol. of the *Critici Sacri*.

[1] This Bishop was Thomas Winiffe, Dean of St. Paul's. He was nominated in 1641, and died in 1654. For an account of him see Wood's *Athenæ*, vol. ii. p. 1142, edit. 1721.

[2] In the MS. the Letters ordaining Worthington a Priest are copied after the foregoing. The only difference between them and the preceding is the substitution of "commendāt" for "recommendāt," "Presbyteratum" for "Diaconatum," and "Presbyterum" for "Diaconum."

Jun. 17, 1646. I opposed in the first place.

Jun. 23. I kept my act in the Schools.

Jun. 28. I preached at St. Maries in the afternoon.

Jul. 1. I opposed in the 2d place. Jul. 2. I preached ad clerum (on Rom. ix. 4, 5,) & was admitted B.D. Thomas Hill commenced Dr. Theol. y^{s} year. Jo. Bond, Dr. Juris civ. Tho. Bukenham & Luke Rugeley M.D.

Jul. 22. I went from Cambridge. Jul. 25. I came to Manchester. Aug. 2. I preached twice at Manchester. Aug. 16. I preached once at Manchester. Sept. 1. I came out of Manchester. Sept. 4. I came to Cambridge.

Aug. 31. My sister Katharine was married to James Peak, of Warington.

Sept. 5. Fr. Moseley, Jer. Scoles, Rich. Farrant, & Joseph Otwell were admitted.

Sept. 15. My brother Francis was married to Mrs. Sarah Byram.

Oct. 4. I preached at Burwell, as B.D.

Oct. 10. I was made one of y^{e} University Preachers.

Oct. 28. This week I commonplaced in the Chappell.

Nov. 24. I had four pupills made scholars of the house, viz. Nath. Church, H. Warburton, Laur. Leigh, Matt. Pool.[1] Nov. 27. I answered at problem in chappell.

[1] The learned compiler of the *Synopsis Criticorum* was a pupil of whom Worthington might be proud. For an interesting account of the rise, progress, and completion of this elaborate work, as well as of the life of Pool, see Chalmers's *Biographical Dictionary*, vol. xxv. p. 154. We find Worthington's name amongst the number of those who subjoined their approval to Pool's *Model for the maintaining of Students of abilities at the University, and principally in order to the Ministry*, 1658, 4to. "Its object was to provide a fund, out of which a certain number of young men might be maintained at the University, who could obtain no other maintenance, and exhibitions, scholarships, &c. Dr. Sherlock, afterwards Dean of St. Paul's, was indebted to this fund, being supported out of it in taking his Batchelor's Degree. The whole sum raised was about £900; but the restoration put a stop to any further accumulation." Pool was, on the passing of the Bill of Uniformity, deprived of his Rectory of St. Michael le Querne, in London, in which he succeeded Dr. Tuckney; and his name has always been one of the glories of non-conformity. He died in Holland, in October, 1679.

1646–7.

Jan. 20, 1646,7. Richardson died of a consumption; it was his year to commence.

Jan. 25. Francis Rowles was admitted pensioner.

Febr. 14. I preached at St. Maries in y^e^ forenoon, & at Trinity Church in the afternoon.

Feb. 16. John Glendole was admitted.

Feb. 28. I preached at Cottenham in the afternoon.

Mar. 6. Mr. Richard & Mr. John Franklyn admitted Fellow Commoners.

Mar. 14. I preached at Papworth Agnes in y^e^ afternoon.

Mar. 18. Greek Speech in the Hall.

Mar. 21. I preached at Cotenham in the forenoon.

1647.

March 28, 1647. I preached at St. Michael's, Cambr. in the morning.

Mar. 31. I commonplaced in y^e^ chappell. This day my sister Kath. Peake fell sick.

Apr. 3. I commonplaced in the chappell.

Apr. 5. S^r^ Bowker was chosen fellow of St. John's.

Apr. 11. I preached at Hardwick twice.

Apr. 18. I preached at St. Michael's in the morning.

Apr. 25. I preached at Trinity Lecture.

May 17. I began to learn to sing, of Mr. Mace.[1]

[1] The author of the singular, and, as Dr. Burney characterizes it, "most delectable book" *Musick's Monument; or, a Remembrancer of the best Practical Music both Divine and Civil, that has ever been known to have been in the World.* Lond. 1676, folio. Dr. Rimbault, in his recent publication, *Memoirs of Music, by the Hon. Roger North*, 1846, 4to, calls it "a humourous and instructive work." Mace was born in 1613, and died about 1676. For an amusing account of Mace and his book, see Burney's *History of Music*, vol. iii. p. 478.

In a Letter to Arch Bp. Sheldon,[1] an. 1667.
[From Dr. Worthington.]

If I should not know more, what belongs to Church Music than some that are dignified, I have ill bestowed my time & money.

[Dr. Worthington was well skilled & delighted in music, especially vocall, & had an excellent voice. He & Arch Bp. Sancroft[2] (when Fellows of Eman. Coll.) & Dr. Babington, then Fellow of Trin. Coll. often sung together in consort. This memoriall I had from Dr. Babington's own mouth. J. W.]

May 26, 1647. My dear sister Kath. Peak died. Jun. 4. I commonplaced once y^s^ week.

Jun. 11. I commonplaced once y^s^ week.

Jun. 13. I preached at Cotenham twice.

Jun. 14. I payd Mr. Mace 10^sh^ for y^e^ first month.

Jun. 19. Will. Welchman was admitted sizer.

July 11. I preached at Burwell in the afternoon.

July 13. I payd Mr. Mace 10^sh^ for y^e^ 2d month.

July 24. Jo. Angier was admitted pens.[3]

[1] The life of this munificent prelate forms so much a part of the history of the times, that it is scarcely necessary to give any summary of it here. There are few men of whom such totally different characters have been handed down to posterity. An attempt to reconcile them would hardly fall within the compass of a note. He is now principally remembered as the founder of the magnificent theatre at Oxford, which was erected at his sole expense.

[2] The Biography of Archbishop Sancroft has been elaborately written by Dr. D'Oyley; and the main facts of his history will be found in Lathbury's *History of the Nonjurors*. Perhaps, the most interesting picture of him, is that contained in the unpublished Autobiography of Roger North, who knew him intimately, and was his legal adviser. The anecdote in the text, is corroborated by the following extract from North: — "I was particularly honoured by him (i.e. Archbishop Sancroft,) by a present he made me at his leaving Lambeth, of his bass viol, which he had at Cambridge, and kept all his life till he gave it me, and was at the charge of fitting-up for me."

[3] This was, probably, the son of the excellent Mr. Angier of Denton, who is referred to in the following passage in Oliver Heywood's *Life* of Angier: — "The great affliction, the very quintescence of his affliction, was the sin and miscarriage of

Aug. 1. I preached at Lavenham in Suffolk.

Aug. 15. I preached at Cotenham.

Aug. 16. I payd Mr. Mace 10^{sh} 3d month.

Aug. 20. I commonplaced once. Aug. 24. I commonplaced once.

Sept. 2. The college gates were shut up.

Sept. 6. One died of the plague (most probably) in Eman. Lane, where old Mother Pate lived.

Sept. 12. One died of the plague at the Bird Bolt.

Sept. 19. I preached in the chappell. Sept. 20. I payd Mr. Mace, &c.

Sept. 26. One died at the Birdbolt. Sept. 27th. Another died there. Sept. 29. I preached in the chappell. Oct. 3. I preached at St. Maries in the afternoon, my own course. Oct. 31. I preached at St. Maries in the afternoon, for Mr. Sillesby. Nov. 14. I preached at Trinity Lecture.

Nov. 23. I payd Mr. Mace 10^{sh} for the 5th month.

Dec. 2. I preached at St. Andrews, at Mr. Potto's wife's funerall.

1647–8.

Jan. 23, 1647,8. I preached at Toft twice.

Jan. 27. I went towards London.

Feb. 6. I preached at St. Paul's, (London,) before the Lord Maior & Aldermen.

Feb. 9. Child, senior, died in the coll. of a fever.

Feb. 19. I came to Cambridge.

Feb. 27. I preached at Trin. Church in y^{e} forenoon.

some of his children: this, this cut him to the very heart, and lay as a constant load continually pressing on his spirit. His son, his only son, devoted to God not only in Christian profession, but ministerial function, miscarrying, under such education, with such aggravations. Though he had paid £400 for his son in a few years, to the injury of his own estate, yet he saw it did no good; and still, that was all nothing, in comparison of the dishonour to God, by his extravagance. His friend said, 'Sir, God hath given you much grace, and he is resolved to exercise it.' 'Oh,' said he, 'but it is hard, very hard to bear.'" Heywood's Works, vol. i. p. 552.

Mar. 2. I problem'd. Feb. 28. Rich. Vyne & Sa. Dowsing were admitted pensioners.

March 5. I preached at Cotenham twice.

Mar. 23. I commonplaced in y^e^ chappell.

1648.

March 26, 1648. I preached in the forenoon at St. Botulph's Cambridge.

Apr. 2. I took a vomit. Apr. 10. I began to stir abroad. Jun. 4. I preached at Cotenham twice. Jun. 25. I preached at St. Peter's, in Cambr., beyond y^e^ bridge. Jul. 9. I preached at Baberham. Jul. 16. I preached at Trinity Lecture. Jul. 17. I went out of Cambr. Jul. 21. I came to Manchester. Jul. 23. I preached at Manchester in y^e^ forenoon. Jul. 30. I preached at Manch. in y^e^ forenoon. Aug. 6. I preached at Middleton twice. Aug. 13. I preached at Salford chappell in y^e^ forenoon. Aug. 27. I preached at Denton chappell twice. Sept. 1. I came out of Manchester. Sept. 6. Came to Cambridge.

Oct. 2, 1648. I went out of Cambridge. Oct. 3. Came to Windsor.

Oct. 8. I preached in the forenoon at the great chappell in Windsor, & in y^e^ afternoon at Eton chappell.

Oct. 10. I came to Cambr. Oct. 28. Fran. Moseley & Jeremy Scoles were chosen scholars of the house.

Nov. 20. I began with Mr. Mace on the violl.

Dec. 19. Ricd. Wilkin was admitted.

Dec. 28. I went to Lavenham in Suffolk.

Dec. 31. I preached at Lavenham in y^e^ forenoon.

1648–9.

Jan. 14, 1648-9. I preached at Barrington.

Jan. 28. I preached at Cotenham.

Jan. 30. King Charles was beheaded.

In Sermon on Lam. i. 12.[1]

— When the crown of our head was fallen, then also the joy of our heart was ceased, & our dance was turned into mourning: For this our heart was faint, for these things our eyes were dimm, as the prophet Jeremy complains in Lament. v.

When the breath of our nostrill was expired all faces were turned into paleness, as the same prophet complains — When the father of our country, the anointed of the Lord, was taken in y^r^ pitts, we were as orphans, & fatherless. Lam. v. 3.

The beauty of Israel is slain — How are the mighty fallen! Tell it not in Gath, publish it not in the streets of Askalon, lest the daughter of the Philistines rejoyce, lest the daughters of the uncircumcised triumph. 2 Sam. 1. This is a lamentation & shall be for a lamentation. Behold & see if there be any sorrow like unto our sorrow. —

[From Dr. W.s Almanacks.]

Febr. 4, 164$. I preached in the forenoon at Trinity Church. Feb: 13. Dan. Smith was admitted. Febr. 22. I disputed in the first place upon Dr. Whichcote.

1649.

Apr. 29, 1649. I preached at Cotenham.

May 20. I preached at Finch^d^ field in Essex.

May 25. S^r^ Cross & S^r^ Davenport were elected Fellows. Farrant scholar of the house. Jun. 10. I preached at St. Maries in the afternoon.

An. 1649. July 19. We began our journey from Cambridge, & passed through Royston, Baldock, Stevenedg, & over an Heath, called, No man's Land, to S. Alban's.

Jul. 20. We went from S. Albans through Watford, Rickmansworth, & Uxbridge (3 market towns) to Eton & Windsor, where we stayd till Munday.

[1] The sermon (of Dr. Worthington) from which this extract is made does not appear to have been published.

Jul. 23. We went from Windsor, by the meadows & river, where Magna Charta was sworn, to Egham, thence to Bagshot, Farnham, Alton, & so to Alresford in Hampshire.

Jul. 24. We went from Alresford to Winchester in a convallis, where having stayd from 9 till 3, we went from thence to Southampton.

Jul. 25. We set forward from Southampton towards Salisbury; leaving on the right hand New Forest & Ringwood, where William the Conqueror's sons Richd. & Rufus were slain. From Southamp. to Salisbury is 18 miles by sixes, viz., Rumsey 6, White Parish 6. To Salisbury 6.

Jul. 26. We went from Salisbury to Wilton, where we spent not a little time in viewing my L^d^ Pembroke's house & gardens. In y^e^ afternoon we went to Stapleford a little village, whence we entred upon y^e^ plains, & riding on, came through Warminster to Frome the first town in Somersetshire & from thence came that night to our friend Mr. Fairelogh's house at Mells.

Jul. 27. We took a short journey to Downside, & returned at night to Mells.

Jul. 30. We came to North Cadbury, from whence we went on to Sherburn y^t^ night.

Jul. 31. We went to Dorchester, but 12 miles.

Aug. 1. We went to Weymouth 6 miles, or rather first, to Melcomb Regis, w^ch^ by the haven between is divided from Weymouth. We came on a Fast day, & were to be brought before the Governor, a plot being at that time under examination.[1] In the afternoon we went to Portland, a league by sea, in a boat with 5 oars. At our going away 3 pieces were fired. We came away at sunset & stayd that night at Melcomb.

Aug. 2. We left Weymouth, rode along by the seaside for many miles, & came by Abbotsbury to Birdpolt, (a good market town,) from whence we went to Lyme, (a little town poorly

[1] "The plot against Weymouth, &c., was *to have cut the throats of all the soldiery and those who adhered to them*, as the government certified upon examination of the prisoners." *Whitelock*, p. 415.

fortify'd,) & from thence came to Culliton (a market town, but nothing considerable,) in Devonshire.

Aug. 3. We went through Hunnyton to Exeter.

Aug. 4. We set forward for Dartmouth, having in our view all the way a rock by Withycomb, we came to Newton Bishop, before is a bridge for half a mile, the ground being low, & overflowed. Thence we came to Totnes, & thence to Dartmouth, an hard & cragged way. We supped & dined there with merchants for S. Maloes, & received kindnesses from our landlord & merchants of the town.

Aug. 6. We set out for Plimouth, & past through Nodbury, a market town. At Osun we took boat, & came late to Plymouth, where we stayd the next day.

Aug. 8. We set out, & came to Saltash, thence to Lescard, thence to Lestithill, (w^ch^ Camden sayth is Ptolomies Uzella.) Thence through S. Bloys (a little village) to Grampound, (a small market town) where we lay that night. We came late, & had a guide.

Aug. 9. We came through Truro & Penryn to Pendennis castle. Within a mile of it is a village, called Smythick, where we lay y^t^ night. They call it Penny come quick. There is Falmouth Haven.

Aug. 10. We returned through Penryn, & went to Main-Amber,[1] w^ch^ is about the middle between Penryn & Market Jew, not

[1] "Main is in Cornish the stone and Amber, as some conceive, of Ambrosius, that valiant Britton, erected probably by him on some victory atchieved against the Romans, or some other enemies. This is a masterpiece of mathematicks and critical proportions, being a great stone of so exact position on the top of a rock that any weakness by touching it may move it, and yet no force can remove it, so justly is it poised. But know, reader, that this *wonder* is now *unwondered*, for I am credibly informed that some souldiers of late have utterly destroyed it. Their pretence, as I understand, to this destructive design was reformation, some people as they say making an idol thereof; which, if true, I pitty the destroying of Main Amber no more than the stamping and pulverizing of the brazen serpent by King Hezekiah. But I cannot believe so much stupidity in Christians. They took much pains by cutting off the stone, to dislodge it from its centre, (in how few minutes may envy ruin what art has raised in more hours!) and now Cornwall has one artificial wonder fewer than it had before." — *Fuller's Worthies*, p. 197, edit. 1662.

so near to it as Camden sayth. Tis a stone almost semi circular, 8 foot & a half in length, upward about 5 foot, & at the bottome about 4 foot broad. This was one of the wonders of Cornwall, but the wonder is ceased. It was removed in June, & turned on one side by Captain Shrubshall & 2 other souldiers. Hence we went to Market-Jew. The passage to it was very dangerous, in regard of Tinn Mines, w^ch^ are many, & some very little out of the path & rode. From thence we went to Pensance a pretty maior-town, where we had good accommodations, such as we wanted at Falmouth & Market-Jew. After dinner we went to the Lands End, the utmost point of England. When we were passt St. Buriens, within 4 miles of y^e^ end, we losst our way, & meeting with some fishermen, we hired a guid. About sun sett we came thither. We came back that night to St. Burien's, where we had poore lodging.

Aug. 11. We left St. Buriens, & now in our return came again to Pensance, & thence to Market-Jew. Near Market-Jew is St. Michaels Mount. From thence we went that night to Truro. 'Tis a very civil place. We preached there the next day, & received civilities from the maior & aldermen.

Aug. 13. We set out & came to Lanlydrock, Ld. Roberts' house.

Aug. 14. We came to the Hurlers (not far from S. Clare) such as described by Speed. That night late (it being safe travelling in Cornwall both by night & day) we came to Launston, the skirt of that county.

Aug. 15. We came through Holdsworthy (a market town) & Torington (another & larger) to Barnstable.

Aug. 16. We left fair & pleasant Barnstable, & travelled all that day through terra incognita inhabitabilis, between Exmore & Exford, a few scattered houses so called upon a dangerous more. There were posts set up for direction where to pass, else we might have sunk in. After Exford, we passed upon a more, where there were no houses nor track; & we were almost carried to y^e^ North Sea. At last meeting with one, we were directed to Wilvescomb, a little market town in Somersetshire.

Aug. 17. We set out, & came to Taunton, from thence to Lamport, & thence to Sandford.

Aug. 18. We went to North Cadbury (to visit Mr. Provost,) & returned to Sandford.

1390742

Aug. 19. I went to Corton, to preach there.

Aug. 20. We came to Glassenbury, upon Wearyall Hill, a little from the town grew the H.[oly] Th.[orn] w^ch^ died about 20 years since.[1] A branch of it grafted is to be seen in y^e^ garden of an house, over against the White Hart; & it doth the same feats with the old. It begins to bloom before Christmas.

Aug. 21. We came first to Wells. Thence we came to Okey-Hole, w^ch^ we viewed. Observables in it were, the Porter's Head, the Witch of Okey, her daughter & children; the hall, (where we sung,) kitchen, cellar, organs, cistern, oven, & flitches of bacon. The oven is the furthest part. Thence we came through the Mineries & Ratcliff, to Bristol.

Aug. 22. We went in the forenoon to St. Vincent's Rock. In

[1] This famous tree, on which a volume might be written, if we are to believe Bishop Goodman, did not perish by decay, but was cut down. The good old Bishop, who had seen it flourishing, and "judged the age thereof, to be much about the time of the dissolution of that abbey," (*Two great Mysteries of Christian Religion explicated*, Lond. 1653, 4to, Epist. Dedicatory,) considers it as an heinous national offence that the party, who had sacrilegiously prostrated it, was allowed to remain unpunished. If Dean Wren's account be correct, retribution followed so quick on the excision of the New Forest oak, which always budded on old Christmas-day, as to render any recourse to punishment quite unnecessary. "In those last troublesome times, a divelish fellow (of Herostratus humour,) having hewen itt round at the roote, made his last stroke on his own legg, whereof he died together with the old wondrous tree: which now sprouts up againe, and may renew his oakye age againe yf some such envious chance doe not hinder or prevent it: from which the example of the former villane, may perchance deter the attempte." The Glastonbury thorn is a variety of the Cratægus Oxyacanthæ, whose usual period of flowering is May, whence its common name "May Blossom." Gilpin mentions that "one of its progeny, which grew in the gardens at Bulstrode, had its flower-buds properly formed so early as the 21st of December." In the arboretum at Kew a similar thorn flowers at the same season. See Sir Thomas Browne's *Works*, by Wilkins, vol. ii. p. 371. *Gentleman's Magazine*, vol. xxiii. p. 49. A long and interesting description of this Thorn will be found in Sir William Brereton's *Travels*, printed for the Chetham Society, p. 175. Sir William visited Glastonbury in 1635.

the afternoon we were entertained with musick by Mr. Ingelo,[1] at Bristol.

Aug. 23. We left Bristol, & went to Bath, from whence we came again to our friend's house at Mells.

Aug. 27. We went to Tynhead, a village in Wilts. At Edington (a village near) we viewed y^e^ Lady Beauchamps gardens.

Aug. 28. We set forth, & came first to West Lavington, from thence to East (or Market Lavington,) thence to Stone-Henge, & that night to Uphaven.

Aug. 29. We came by Marlborough, & passed through Aburne, Great Lamford, & Wantage, to Abington.

Aug. 30. We came to Oxford. Sept. 3. We left Oxford, & came to Layton.

Sept. 4. We came to Cambridge. Laus Deo.

Sept. 14. I went out of Cambr. towards Lancashire. Sept. 18. I came to Manchester. Sept. 23. I preached at Manchester. Sept. 30. I preached at Prestwich twice. Oct. 7. I preached at Denton chappell twice. Oct. 14. I preached at Manchester. Oct. 21. I preached at Oldham in y^e^ afternoon.

Oct. 23. I set out of Manchester. Oct. 27. I came to Cambridge. Nov. 9. S^r^ Gibson was chosen Fellow. Nov. 17. Dowsing

[1] Mr. afterwards Dr. Nathaniel Ingelo, between whom and Worthington a friendly intercourse took place, as will be seen from their letters which follow in a subsequent part of this volume, was not only a great encourager of the science of music, but seems to have been eminently versed in it himself. He obtained the degree of Bachelor of Music at Cambridge for Benjamin Rogers, celebrated amongst our early composers. Dr. Ingelo went into Sweden as Chaplain to Bulstrode Whitlock, and carried with him some of Rogers's compositions, which were played several times before Queen Christina. He wrote the Religious Romance, *Bentivolio* and *Urania*, (London, 1660, folio,) of which other editions appeared in 1669 and 1673; and three Sermons, which were printed in 1659 and 1677. He was a fellow of Emmanuel College, Cambridge, and admitted fellow of Queen's College by the Parliamentary Visitors; by whose interest, likewise, he probably became a fellow of Eton in 1650. He was re-admitted to the same in 1660. He died in 1683, and his epitaph is in Eton College chapel, where he was buried. In April, 1739, were published Nineteen Letters from Henry Hammond, D.D., to Mr. Peter Stannynought and Dr. Nathaniel Ingelo, many of them on curious subjects. Chalmers's *Biog. Dict.* vol. xix. p. 232.

began to be sick. His sickness proved the small-pox, of w^ch^ after a fortnight he recovered. Laus Deo.

Nov. 29. I gave Dr. Whichcote a packet, to be sent by Mr. Mountague, to Mr. Rogers.[1]

1649–50.

Febr. 24, $16\frac{49}{50}$. I preached at Trinity Lecture.

1650.

March 31, 1650. I preached at Trinity church in the forenoon. Apr. 14, 1650. (Easter day.) I preached at Girton in the forenoon.

May 1. I preached at Cotenham a funeral sermon. May 12. I preached at Barton. Jul. 19, 1650. I set out of Cambr. & came to St. Albans. July 20. To Eton college. Jul. 21. I preached at Windsor. Jul. 24. I went to Reading in Berks. Jul. 25. To Henley upon Thames. Jul. 26. I returned to Eton. Jul. 28. I preached at Windsor. Jul. 31. I came to London. Aug. 4, 1650. I preached before the Lord Mayor in Mercer's chapple. Aug. 11. I preached twice at S. Ann's, Aldersgate. Aug. 18. I preached at the Tower afternoon. Aug. 25. I preached at St. Leonards, Eastcheap. Sept. 3, 1650. I returned to Cambridge. Laus Deo. Nov. 14, 1650. I was voted to the Mastership of Jesus Colledge. Nov. 23. I received the order by Mr. Cudworth.

In a Letter to a Friend, May 28, 1660.
[From Dr. Worthington.]

The person hence removed Dr. Stern,[2] was immediately succeeded by Dr. Young, who had it several years. —

[1] This Mr. Rogers was, doubtless, the eminent musical composer, Benjamin Rogers, of whom an account may be found in Wood, 2 *Fasti. Ox.* 174. Dr. Ingelo, with whom Worthington had become acquainted, was, as Wood observes, "the great favourer of Rogers."

[2] It is truly honourable to both men, to find the kind and friendly feeling existing between Dr. Richard Sterne and Worthington, notwithstanding the latter

He desired me in his life time to accept of it, & procured the Fellows to desire me, after I was ordered to it without the least speaking of it; or knowledge of anything tending to place me here, till the news came to me, that it was done. Since my coming hither, we have done what civilities were at any time desired, in behalf of the old plantation.

[From Dr. W.'s Almanacks.]

Dec. 13, 1650. S^r^ Bright was chosen Fellow of Emanuel College.

Dec. 26, 1650. I went to Jesus College, & published the order, w^ch^ was read by the senior Fellow in the college parlour, where afterwards I dined with the Fellows.

Dec. 31, 1650. I removed my things to Jesus College. Jan. 1. I came to the chappell.

succeeded, after an interval, to the Mastership of Jesus, from which the former had been unlawfully ejected, and of which, on the restoration, he again took possession. See the Letters of Sterne and Worthington, post. Sterne was ejected on the 13th of March, 1643, by warrant from the Earl of Manchester, and one Mr. Young substituted in his room, who was afterwards himself dispossessed Nov. 14, 1650, for refusing the engagement. See Walker's *Sufferings*, 147. Sterne's loyalty, and his activity in sending the Cambridge plate for the assistance of the King on the breaking out of the rebellion, rendered him peculiarly obnoxious to the Parliament. An account of the barbarous usage he experienced, along with Dr. Beale, Master of St. John's, and Dr. Martin, Master of Queen's, from the hostile party, will be found in Barwick's *Life*, (pp. 41, 42, English translation) and Walker as above. He was Archbishop Laud's chaplain, and attended him to the scaffold. With the restoration came Dr. Richard Sterne's recompense for the sufferings and privations he had undergone. He became Bishop of Carlisle, and in 1664 was translated to the Archiepiscopal See of York; in the possession of which he died in 1683, in the eighty-seventh year of his age. His works are 1st, *Sermons, or a Comment on Psalms*, 103, 1649, 8vo. 2nd, *Summa Logicæ* Lond. 1686, 8vo. It must not be forgotten that the author of *Tristram Shandy* was descended from Dr. Richard Sterne.

In a Letter to Dr. Stern, Oct. 19, 1660.
[From Dr. Worthington.]

—I never had any ambitious desires to such a place—being far from the least seeking it, or desire to retain it: for when I was brought in, I could with as much cheerfulness have left it for you, nay with more willingness, as some can testify.——

In a letter to Mr. Hartlib,[1] Oct. 1660.
[From Dr. Worthington.]

— When I came hither first, it was not my seeking, & I could have left it as willingly for Dr. Stern, if he could have brought himself in, as ever I entered upon it. I did not immediately succeed Dr. Stern, but another, who succeeded him, & was master 5 or 6 years. Dr. Stern hath been civil to me, & told me that he was glad the college at last fell into my hand. — Hic bene latui, & I hope, bene vixi. My spirit & behaviour has been for peace & charity. I was not intrusted by the late powers in any of their ordinances or commissions, as others near me were. It was my perpetuall song to perswade men to moderation, & an obliging fairness to those persons, that were lately depresst; & as to things w^ch^ are now in pretio, but were then opposed with an uncharitable zeal. —

In Book of Expenses paid Dr. Sterne for the shelves in my study — 2^l^ 10^s^ 0^d^.

Dr. Whichcote in a letter to Dr. Worthington.

1. Tis clear, superiors may justly put one out of those places, have in former times. Statute lays foundation for it. One may excidere jure, & if so, another must be put in.

[1] For particulars of Hartlib, see Introduction.

2. These places are many ways forfeitable by statute.
3. A Trust.
4. A constant performance & duty belong to the place.
5. He articuled against, as demeritorie out.
6. You had no hand in it.
7. You not in his place, because not immediate.
8. He cannot return, if you give way.
9. Tractus temporis.
10. The maintenance belonging is incompetent, & no sufficient reward to him who discharges the place.

1650–1.

Jan. 4. I discoursed in the chappell on Psal. xix. Jan. 11. I preached in chappell on Rom. xii. 1. Jan. 18. I preached in chappell on Rom. xii. 1, 2.

[From a MS. 8vo.]

Jan. 10. We passed the graces for 4 Batchelors Commencers, viz. Dier, Pyke, Cutter, Hawtyn.

Jan. 18, $16\frac{50}{51}$. It was agreed & ordered by us all, that the scholars of the house should be freed from contributing to the present chappell-clerk, who had therefore a scholarship granted to him; besides w^{ch} he is to have his former allowance of 40^{sh} per an. for keeping the clock. It was then also agreed & ordered, that he should diligently observe the antient custome of ringing the chappell bell at five of the clock every morning.

Jan. 24. Were read two orders from the Committee for regulating the Universities w^{ch} did bear date Jan. 16. One for the absolute discharge of S^{r} Johnson of his Fellowship in Jesus Coll. (He was one that came from Sydney Coll.; & upon some articles exhibited & proved against him, he was removed out of that Fellowship, into w^{ch} he was put by y^{e} same Committee.) The other order was, that the Master & Fellows should appear before them on that day 6 weeks, to be heard as to y^{e} number of Fellows; why not 16; but 12 Fellows were thought a meet number.

The same day viz. Jan. 24, & at the same time, it was agreed, that S^r^ Hawtyn should be freed from paying anything to the house, for his degree, w^ch^ we did in complyance with the request of his father, who was the College Receiver at London. At the same time also, S^r^ Cutter (a commencer this year) was chosen Library Keeper.

Jan. 1650,1. We spake with Mr. Sedgwick, about the ending of a controversy betwixt 2 women concerning a house in Jesus Lane, & agreed to have one set form for letting of leases, w^ch^ was to be drawn up by him, & brought to us. He mentioned, that no tenant should have his lease, without bringing in of a terrier of his land, &c. This was not voted, but none spake against it, and it was generally approved.

Febr. 1, 1650,1. Mr. Fenton desired & had leave to discontinue till Easter. At that time it was agreed, that one Eliot,[1] a poor scholar (his father being dead, who was once minister of St. Edmundsbury,) should be freed from paying detriments p week, & have some other relief. He was represented as poor & studious.

Febr. 15, 1650,1. S^r^ Yong went into the country, having desired leave to discontinue for six weeks.

Febr. 24, 1650,1. We met about the reasons to be presented to the Committee, concerning the inconveniences of having above 12 Fellows in the College.

Febr. 25. Mr. Dickinson & Mr. Machin went with our petition, & the account of the state of our College. Feb. 27. They were presented to the Committee, & it was voted, that[2] ———

March 12, 1650,1. I gave order, that the monitors should note those that came tarde, viz., post primum psalmum, for I observed many to come late, & I wisht the Fellows who were to read, not to stay so long after the first tolling.

March 14, 1650,1. Mr. Machin desired leave to go into his own

[1] Quære de apostolo Indiarum. *Baker*. [This could not be the John Eliot, the apostle of New England, as he appears to have arrived there in 1631. See Mather's *Magnalia*, 8vo, ed. vol. i. page 478. — Ed.]

[2] This appears to be left imperfect.

country (Staffordshire,) he shewing me a letter from his father, earnestly hastning him thither.

March 15. I preached the commemoration sermon, at the end of the Term, w^ch^ I might have appointed a Fellow to do. This day it was agreed, that a gown be bought for Mr. Clarkson, for w^ch^ he petitioned in a letter.

Mar. 17. S^r^ Machin went into the country, where he had leave to stay till Sturbridge fair.

March —. We sent the letter to Mr. Chaloner, who subscribed the order from y^e^ Committee, requiring us to give an account of the Colleges interest in Cæsar's Fellowship, & whether Mr. Watts gave a Fellowship.

1651.

April 11, 1651, Mr. Woodcock, whome we unanimously chose Proctor for the next year, was presented to the Vice Chancellor.

Apr. 21, 1651. In the Founder's Chamber we met; & all agreed, that S^r^ Sherman should be settled in the next Fellowship vacant; & that then Mr. Yarburgh might endeavor to be resetled in his own. S^r^ Sherman was sick, & desired no more to be propounded, then what was agreed.

Apr. 29, 1651. About 9: at night died Reuben Fitches, chief cook of the College, who had been in the place about 42 years; a man eminent for skill faithfull & just in his dealing. There were before his death & after, about ten or 11 : that laboured for the place, & I was visited in the behalf of many. One Jo. Cole, that for about half a year had been under cook, was very earnest; & many came in his behalf. But none of us did apprehend him fit: he seeming to be slovenly, no creditable person, & having before & since his coming to the College been observed to fuddle.

On Friday morning May 2. We met after chappell. Mr. Fenton moved much for his countryman one Edmondes 2d cooke of Qu. Coll., whome S^r^ Sherman also spoke somewhat for. Two notes from Qu. in his behalf something objected against his life. I expresst my self to be most satisfied in Robt. Richardson, who had

served under Ro. Bates chief cook in Eman. 3 or 4 years, & had approved himself to me, as to the whole college also. A letter was produced writ by a Fellow of Pembroke Hall, who wrote to one of his being informed, that this Rob[t] was a sottish fellow & slovenly, as devoid of honesty, as skill in his way. He that receiv'd the letter, sayd he did much suspect the truth of this. It was desired, that enquiry might be made about it; if he were clear, it would be more for his reputation. Accordingly I appointed the meeting to be before supper. In the mean time I enquired whether, Robert had miscarried since my coming to Jesus College. I was told, that he had lived as approvedly as before. I enquired of his neighbors religious men, & they subscribed a testimoniale of his unblameableness & innocency. Three of them were those that moved for others, & not for him. In the afternoon, the person that wrote the letter (upon my sending to him) came to me, confest, that he was mistaken, that it should have been apply'd to Stevenson, what he wrote of Richardson: that he did not know what he wrote, that he was in bed, & not well, & was sorry for it. When we met after five, I related this to the Fellows, & showed them the testimoniall & a former testimoniall. They that enquired about him, found him well represented. On the contrary Edmonds was upon enquiry, found faulty: So that Mr. Fenton & S[r] Sherman expresst themselves against him, who would not have moved for him, if so much had been known before. Upon this I told them again, what I knew of Robert, & after I had spoken of him, who was the most fit & acceptable person before, but much more now, being falsly scandalized; so that the refusall of him would be a justifying & confirming of the scandal, but the contrary would be a real confutation; I did to this sense, speak to him that was to vote first; whether he was satisfy'd in Robert Richardson, as a fit person to succeed Reuben Fitches in the place. And he & all the rest, without any sticking (as there was no demur about him at this meeting) professt themselves to be satisfy'd in him, w[ch] I did conclude with my being satisfy'd.

One Jordan was much solicited for. He had been a cook in

London, & served under a lady, but for the present did cut tobacco for Mr. Lawrence. Mr. Dickinson sayd, that he was commended for a civil man, & one that wanted a place suitable to his profession. Mr. Woodcock did move something in his behalf. Next to Richardson, this man was in my thoughts, but my own knowledge of Richardson was more to me, then the testimony of townsmen for Jordan. I was more shie of such testimonies, because some of the town, & such as were reputed religious, had spoken for others, who were found faulty. Besides, I thought, that if Robert had been frustated, it would have confirmed a false scandal, & we had been wanting to the effectual vindicating of innocency. And though I did not mention it, I was somewhat afraid, lest one that deals in tobacco, coming to y^e^ Coll., might not be some temptation to y^e^ scholars, to y^t^ vanity.[1]

[From Dr. W.'s Almanacks.]

1650 – 1.

Jan. 25, 1650-1. I preached in the chappell on Malachi i. ult. Jan. 29. I invited severall Doctors, those of my friends and acquaintance.

Febr. 1, 1650-1. I preached in the chappell on 2 Kings, Chap. ——

Febr. 9. I preached in the chappell upon 1 Cor. ii. and administered the sacrament. Mar. 1. I preached in the chappell on Eccles. xii. 1. Mar. 15. I preached in chap. on Heb. xii. the commemoration sermon at the end of the term. Mar. 22. I preached in chap.[el] upon Hab. iii. 17.

[1] The Master of Jesus was fully aware, possibly from his own experience, of the insinuating qualities of the

> "Blest herb! whose aromatic gales dispense
> To Templars modesty, to Churchmen sense;"

and which has now established a dominion over Young England, which might almost make the bones of the kingly author of the *Counterblast* burst their cerements, and revisit again the pale glimpses of the moon.

1651.

Mar. 29, 1651. I preached in chap. upon Hab. iii. 18. Apr. 5. I preached in chap. upon Psal. ii. Apr. 13, 1651. I preached at St. Maries upon Ephes. iv. Apr. 9. I preached in chap. upon Psal. ii. Apr. 26, 1651. I preached in the chappell upon the history of Christ's transfiguration, Math. xvii. Apr. 27. I preached in chap. upon Eccles. xii. 1. May 3. I preached at Cotenham twice. May 4. I preached at St. Maries, for Mr. Cudworth, upon Eph. iv.

May 11. I preached in chap. at sacrament, upon 1 Cor. xi.

May 24. I preached in chap. upon Mar. ix. 10.

May 29. This week was finished the ditch, w^ch^ was turned from the new-building.

Jun. 2. I bought a gray nag of Mr. Pyke, 9: 11: 0.

June 13, 1651. I went into the country.

June 4. I preached at Dedham, in Essex.

June 22. I preached at Barking, in Suffolk.

June 24. I returned safe to Cambridge.

June 28. I preached in the chap. on Eccles. xii. 1.

June 30. Was the commencement. Dr. Cudworth answered.

July 5. I preached in the chappell upon Eccles. xii. 1.

Jul. 12. The judges' sermon was at St. Maries in the morning. Jul. 26. I preached in the chap. upon Eccles. xii. 1. Aug. 2. I preached in chap. upon Math. xvi. 21, &c.

Jul. 19. I preached in chap. upon Jud. v. 14, &c.

Aug. 9. I preached in chap. upon Math. xvi. 24, &c.

Aug. 16. I preached in chap. upon Math. xvi. 26.

Aug. 17. I preached at Papworth twice. Aug. 18. I went thence to Thurly, in Bedfordshire. Aug. 21, to Northampton. Aug. 22, to Gilsburgh.

Aug. 23. I returned to Cambridge. This day there was much thunder.

Aug. 30. I preached in chap. upon Math. xvi. 26.

Sept. 6. I preached in chap. upon Luke vii.

Sept. 13. I preached in chap. upon Eccles. xii. 1.

Sept. 14. I preached twice at Cunnington.

Sept. 16, 1651. Dr. Collins died. He fell sick on Friday.[1]

Sept. 18. I went to London. Sept. 21. I preached at the temple in the forenoon.

Sept. 28. I preached at Chelsey in the forenoon.

Oct. 5. I preached at St. Ann's, Aldersgate.

Oct. 12. I preached at St. Paul's, before the Lord Mayor, &c.

In a Letter to Dr. Stephens,[2] an. 1663.

[From Dr. Worthington.]

I thank you for the intimation of the discourse about Ditton, a place w^ch^ I was often moved to by Dr. Collins, whose repeated desire it was (almost as often as he was

[1] "Samuel Collins, son to Baldwin Collins, (born in Coventry, a pious and painful preacher, prodigiously bountifull to the poor, whom Queen Elizabeth constantly called Father Collins,) was born and bred at Eaton, so that he breathed learned aire from the place of his nativity. Hence coming to King's College in Cambridge, he was successively chosen Fellow, Provost, and Regius Professor. One of an admirable wit and memory, the most fluent Latinist of our age: so that as Caligula is said to have sent his souldiers vainly to fight against the tide, with the same success have any encountred the torrent of his tongue in disputation. He constantly read his lectures twice a week for above fourty years, giving notice of the time to his auditours in a ticket on the school dores, wherein never any two alike, without some considerable difference in the critical language thereof. When some displeased courtier did him the injurious courtesie to prefer him downwards (in point of profit) to the Bishopric of Bristol, he improved all his friends to decline his election. In these troublesome times (affording more preachers than professors,) he lost his church, but kept his chair, wherein he died about the year 1651." Fuller's *Worthies*, p. 133, folio ed. Fuller observes, in comparing him with Dr. Samuel Ward, the Lady Margaret's Professor of Divinity, "Dr. Collins had much the speed of him in quickness of parts, but let me say (nor doth the relation of pupil misguide me,) the other pierced the deeper into underground and profound points of divinity."

[2] Dr. Thomas Stephens was an eminent school-master at Bury St. Edmund's, in Suffolk. Roger North, who with his brothers, Lord Guildford, and Sir Dudley North and Dr. North, were educated under Stephens, gives a lively but rather a disparaging character of him. He says, "The Master was pedant enough, and noted for his flights in poetry and criticism, and what we now call jingling, not a little derived from the last age. All which qualities were not amiss in his employment. The worst of him was, what his corpulence declared, the being a wet epicure, the common vice of bookish professions. Our happiness was that he was a

pleased to honor me with his frequent visits) that I might succeed him in that benefice;[1] but I never heard from him, nor any other person in the least, that the Bishops of Ely used to present to the place, till many years after, (by the notice I had from Dr. H.,) & so what appearance there might seem of omission of due respect, it was purely from ignorance, & that not attended with any pravity of disposition.

It was sayd at Dr. Collins his death, that it did belong to others, & some friends obtained a presentation for me.

noted cavalier. In the worst of those times the Master, in his family, used the forms of loyalty and orthodoxy. After the happy Restoration, the Master took occasion to publish his cavaliership by all the ways he could contrive, and one was by putting all the boarders, who were of the chief families in the country, into red cloaks, because the cavaliers about the court usually wore such, and scarlet was commonly called the king's colour. Of these he had near thirty, to parade before him through that observing town to church, which made no vulgar appearance. I may remember, for the credit of that scarlet troop, and their scholastic education, that not above one or two of the whole company, after they came to act in their country ministrations, proved anti-monarchic or fanatic." — North's *Lives*, vol. iii. p. 277, edit. 1826, 8vo. Dr. Stephens published, 1st, *Five Books of the Thebais of P. Statius*, translated into English verse, Lond. 1648, 8vo. 2nd, *Statii Sylvæ cum Notis*, Tho. Stephens, Cantab. 1651, 8vo. 3rd, *Ad Magistratum. Three Sermons preached before the Justices of Assize, at Bury St. Edmund's, with Sacred Hymns upon the Gospels, for the Hyemal Quarter*, Camb. 1661, 8vo. The following extract, from the Dedication of these Sermons to Lord Cornwallis, may give some idea of Dr. Stephens's peculiar style: "My Lord, the Levitical Law commanded that the snuffers of the sanctuary should be made of pure gold. *There was never more need of snuffers.* So many thieves are gotten into the wike of the churches tapers that they are well near wasted, and the snuffers which should cleanse them, are so foul and bedrozzled, that they have rather extinguished their light than cleansed them. Some were made of gold, indeed; but they were laid aside, and through disuse, grown rusty." It is to be hoped, that Dr. Stephens's scarlet regiment looked to their portly preceptor rather for principles of loyalty, than as a guide to composition.

[1] Dr. Collins was Rector of Fen or Fenny Ditton, in Cambridgeshire, of which rectory he was deprived by the Earl of Manchester, in 1643. The reasons assigned were "his observing ceremonies, sending malignant preachers amongst them, non-residence, and scandalous doctrine." — Walker, p. 150.

Dr. W.'s Almanacks.

Oct. 16, 1651. The business about Ditton was heard. [Upon Mr. Alington's petition, I suppose. — J. W.]

Oct. 19. I preached at Colechurch in the forenoon, for Dr. Horton.[1]

Oct. 21. Mr. Alington's petition was signed. Oct. 26. I preached at Highgate twice. Nov. 5. I preached at Eton. Nov. 9. I preached at Eton. Nov. 20. I returned to Cambridge.

Nov. 26, 1651. I gave to Eman. Coll. Library, *Thesaurus Hierogl., Kircheri Obeliscus Pam., Philostorgius, Photii Nomo-Canon, Cæsarii Quæst. græcæ.*

Dec. 14, 1651. I preached in the chappell at the sacrament, on 1 Cor. xi. 26. Dec. 20, Dec. 27, Jan. 3. In[2] preached in the chappell on Col. i. 9, &c.

1651-2.

Jan. 10, 165$\frac{1}{2}$. I preached in the chapell on Coll. i. 9, &c. Jan. 17. I preached in chappell. Cook, Thompson, Newcome, Smith, jun., were chosen scholars of y^{e} house.

Jan. 21. I preached in chap. on Col. i. 9, &c.

Jan. 31. I preached in chap. on Col. i. 9, &c.

Febr. 13, 165$\frac{1}{2}$, Feb. 20, Feb. 27. I read Hebrew lectures in the schools, for Dr. Cudworth.

[1] Dr. Thomas Horton was Fellow of Emmanuel College, and as Wood says, "a noted tutor to young Presbyterian scholars, among whom John Wallis was one." In 1637, he was constituted one of the Public Preachers of the University of Cambridge, and in 1638, or thereabouts, he became Minister of St. Mary, Colechurch, in the city. Afterwards he was Preacher to the Society of Gray's Inn, Reader of Divinity in Gresham College, Vicar of Great St. Helen's, in London, and one of the Triers or Commissioners appointed for the allowance of public preachers, 1653. His works consist of 1st, *Forty-six Sermons upon the Eighth Chapter of the Epistle to the Romans*, Lond. 1674, folio. 2nd, *Choice and Practical Exposition on four select Psalms, viz. Fourth, Forty-second, Fifty-first, and Sixty-third Psalms*, Lond. 1675, folio. 3rd, *One Hundred Select Sermons upon several Texts*, Lond. 1679, folio. Dr. Horton died in 1673. Wood. 2. *Fast. Oxon.* 100.—Ward's *Lives of Gresham Professors.*

[2] Thus in MS.

Febr. 22. I preached in St. Maries. Mar. 6. I preached in chapell on Col. i. 9, &c.

Among other Extracts from the Church Register at Manchester.

Katharine, wife to Roger Worthington, was buried y^e^ 19th day of Febr. an. Dni. 1651.

Given to Wrigglewood, *Hebrew Psal.* To Eliot, *Burgersdic. Ethic. Œcon. Polit.*

1652.

Mar. 27, 1652. I preached in the chapell on Col. i. 10. Mr. Frost died. March 28. I preached twice at Toft.

Mar. 29. An eclipse of the sun.

Apr. 10. I preached in chap. on Col. i. 10. Apr. 18, Easter day. I preached in chap. at sacrament.

Apr. 24. I preached in chap. on Col. i. 10. Apr. 25. I preached twice at Cunnington.

May 4. I came out of Cambridge. May 5, to London.

May 14. I went out of London by water to Gravesend, thence to Rochester & Chatham. May 15. I returned to London. May 16. I preached at Peckham in y^e^ afternoon. Jun. 4. I came out of London, & by y^e^ Cheshire way came June 9 to Manchester.

June 13. I preached twice at Denton. Jun. 20. I preached at Manchester.[1] June 27. I preached at Manchester. June 28. I came to Chester. June 29, to Halywell, in Wales. Jul. 4. I preached at Northden in Cheshire, twice, & came that night to Manchester.

July 9. A tragedy was acted at Holme.

July 11. I preached at Middleton.

[1] "1652. June 23. Went to Manchester to see Dr. Worthington, dined with him at Mr. Thomas Illingworth's, and there dined with us Mr. Tilsley; and thus I was with those this day that afterwards I was related to, and intirely intimate with sundry of them." — Newcome's MS. Diary.

July 14. My brother began his journey to Scotland.

July 15. I went to Parkhead. July 18. I preached at Whaley. July 23. I returned to Manchester.

July 31. My brother came home. Laus Deo.

Aug. 1. I preached at Salford chappell. Aug. 6. Assises began at Lancaster. Aug. 15. I preached at Bolton. Aug. 22. I preached at Manchester. Aug. 29. I preached at Northen. Sept. 3. Began my journey to Cambridge. Sept. 5. I preached at Havorbro. Sept. 7. I came to Cambridge. Laus Deo. Sept. 12. I preached in y^e^ chapell on 1 Tim. iv. Sept. 19. I preached at St. Maries, my course. Sept. 25. I preached in chap. on 1 Tim. iv. Oct. 2. I preached in chap. on 1 Tim. iv.

Oct. 9. I preached in chap. on 1 Tim. iv.

Nov. 9. I began my journey. Nov. 10. I came to London. Nov. 14. I preached at Grey's Inn. Novr. 28. I preached at St. Paul's, before the Lord Mayor, &c. Dec. 12. I preached in Eton chappell.

1652–3.

Jan. 11. I came to Cambridge. Jan. 23. I preached at St. Maries. Febr. 6. I preached in chapell at sacrament. Febr. 12. I preached in chapell on 1 Tim. iv.

Febr. 14. I went out of college. Feb. 15. I came to London. Febr. 20. I preached at Windsor.

March 10. I came out of London. Mar. 11. I came to Cambridge. Mar. 20. I preached at St. Maries.

In a MS. paper of Dr. W.

1653.

Apr. 6, 1653. I promised to raise 50^lib^ upon the propositions for printing the Bible in the Orientall languages. I payd two parts all along, w^ch^ was double to what was payd, by any of the five subscribers that joyned with me.[1]

[1] This was the subscription to Walton's noble *Polyglot Bible*, a work which was commenced in 1653, and published in 1657. It was one of the earliest, if not the earliest work published by subscription, in England.

[From Dr. W.'s Almanacks.]

Apr. 17, 1653. I preached at Horton, in Bucks.

Apr. 21, 1653. I took possession of Horton.

Sept. 12, 1653. I came away from Eton.

Sept. 14. I came to Cambridge.

Oct. 10. I went into Suffolk. Oct. 15. I returned to Cambridge. Oct. 23. I preached at St. Maries.

Oct. 25. I went towards London.

1654.

April 30, 1654. I preached at Eton in the forenoon, & at Windsor in the afternoon.

May 3, 1654. I resigned Horton, & Mr. Adams received the presentation. May 6. I came to Cambridge. June 25. I preached in the chapell at the sacrament. July 9. I preached at Graveley on Mark i. Jul. 16. I preached at Graveley on Luke x. ult.

[In Registro Coll. Jesu Cant.]

1652. Nov. 21. Johannes Worthington M^r. Collegii presentatus fuit a Præsidente et Sociis ad Rectoriam de Gravelye in Comitatu Cantabrig vacantem per mortem Gulielmi Jenks p^l Incumbentis.

[From Dr. W.'s Almanack's.]

July 23, 1654. I preached at Gravely in the forenoon, & at Papworth in the afternoon.

July 26. I came out of Cambridge to Huntington. July 27, to Leicester. July 28, to Brasington. July 29, to Lyme, in Cheshire. July 30. I preached at Dishly.

Aug. 1. I came to Manchester. Aug. 6. I preached once at Didsbury. Aug. 13. I preached at Manchester. Aug. 20. I preached twice at Denton. Aug. 27. I preached once at Midleton. Sept. 3. I preached at Manchester. Sept. 10. I preached twice at Wigan. Sept. 17, at Salford. Sept. 24. I preached twice at Bunbury, in Cheshire. Oct. 1. I preached at Turperley, in Cheshire.

Oct. 8. I preached at Chedle in the forenoon & at Northen in the afternoon.

Oct. 17. I came out of Manchester. Oct. 22. I preached at Gravely. Oct. 23. I came to Cambridge. Laus Deo.

Oct. 24. I went to London. Oct. 29. Dr. Cudworth was chosen Master of Christ's College, admitted Nov. 2.

Nov. 10, 1654. I took possession of Ditton.

Nov. 12. I preached at Ditton on Rom. xii. 1.

Nov. 19. I preached at St. Maries, for Dr. Tuckney.

Nov. 20. I preached in chap. at sacrament.

Nov. 25, 1654. Mr. Woodcock was presented by us to Gravely.

Nov. 26. I preached at Ditton on Rom. xii. 1.

Dec. 3. I preached at Ditton on Philip ii.

Dec. 10. I preached at Ditton. Dec. 17. I preached at Ditton. Dec. 24. I preached at Gravely & Papworth. Dec. 31. I preached at Ditton.

1654–5.

Jan. 17, 1654-5. I preached at St. Maries on Col. i. Jan. 14, Jan. 21, Jan. 28. I preached at Ditton on James ii. 23.

Febr. 4. I preached at Ditton. Febr. 12. I preached in chapell at sacrament, &c.

Nov. 3, 1654. Mr. John Worthington admitted to the Rectory of Fenn Ditton, in the county of Cambridge.
Nov. 10, 1654. Took quiet & peaceable possession of the church & parsonage house of Fenn-Ditton.
Exhibit. in Visitaẗ. primaria Visiẗ. Dñi Mathæi Epi. Eliẽn. 19 Julii, 1662.
Extract. per me, Rob. Twells Regr̃um Depṫum.

Febr. 17, 1654-5. On this day was warning of an election. It was then agreed by all, that in regard one was now taken out of the south more then the North, the next care should be, to make the number equall with Northern men.

Febr. 26, 1654-5. In my chamber were chosen fellows Sr Shel-

ton, and S^r^ Jewell, & S^r^ Hough to be admitted fellow on Candlemass day, 1645, (not to be re-elected.) In the mean time to have the benefit of 2^lib^ per ann. (w^ch^ is the fellows' allowance,) & to have 16^d^ per week.

[From Dr. W.'s Almanacks.]

Febr. 25, 1654,5. I preached at Ditton on Cant. ii.

Mar. 4 & 11. I preacht at Ditton on Jer. x. 7.

March 18. I preached at Ditton on Jer. x.

Mar. 19. I set out towards London.

1655.

Mar. 25, 1655. I preached at the Temple, on Col. i. 10.

Apr. 1. I preached at Horton, Bucks.

Apr. 8. I preached at St. Paul's.

Apr. 16. About y^s^ time began the noise in my left ear.

Apr. 22. I preached at Horton. May 13. I preached at Ditton on Math. vii. & Prov. viii.

June 9, 1655. Reverendo Viro Johanni Worthington Magistro Collegii concessa est licentia petendi Gratiam ab Academiâ ad Incipiendum in Sacrâ Theologiâ.

June 28, 1655. Received of Dr. Worthington for his caution, the summe of thirty eight pounds, by me. Joh. Lightefoote, procan.[1]

[1] John Lightfoot, one of the most learned of English Rabbinical Scholars, was born March 19, 1602. He was admitted of Christ's College, in Cambridge, under that eminent tutor Mr. William Chappel, of whom Dr. Henry More, also his pupil, has spoken in terms of high regard, in 1617, and after devoting himself during a long series of years to the study of the Scriptures and Oriental learning, he was chosen Minister of St. Bartholomew's, beyond the Exchange, and nominated a Member of the Assembly of Divines, at Westminster, where he became a regular attendant, and took a leading part in their debates. With the exception of Selden, Usher and Gataker, perhaps none was so well qualified to discuss the various points which came under their consideration as Lightfoot. The heads of several of his arguments and speeches, which are very learned, curious and interesting, may be found in the octavo edition of his works, edited by Pitman in 1825, in thirteen vols. which is the most complete one yet published. When Dr. William Spurstow was ejected by the Parliamentary visitors from the Mastership of Katherine Hall, in

[From Dr. W.'s Almanacks.]

June 10. I preached at Ditton on Prov. viii. ult.

June 14, (being the fast day for the Protestants in Lucerne & Augrona.)[1] I preacht at Ditton. June 17. I preached at Ditton once. Jul. 8. I preached at Ditton on Prov. viii. ult. Jul. 15, 1655, I preached at Ditton on Prov. viii. ult. Jul. 22. I preached at Ditton on Joh. iii. July 29. I preached at Ditton on Rev. iii. Aug. 5. I preached at St. Maries on Rom. xii. 1.

Aug. 7. I set out for London. Aug. 19. I preached at London, in the Poultry.

Aug. 25. I came out of London. Aug. 26. I preached at Hertford. Aug. 28. I came to Cambridge.

Sept. 2. I preached at Ditton, &c. Sept. 9. I preached at Ditton, &c. Sept. 16. I preached at Ditton, &c.

Cambridge, Lightfoot was appointed in his place; and was allowed to continue Master even after the Restoration. He died Dec. 6, 1675. His works will ever form a treasury of incalculable value to the Scriptural commentator and student. His ardour in the researches in which he peculiarly delighted, and in which he may be considered as the successor of Broughton and Ainsworth, was truly unquenchable; and his fine burst of eloquence on the appearance of Walton's Polyglot, came beyond a doubt,

"Warm from the heart, and fresh with all its fires."

Of his studies, Worthington, whose zeal was never slack, and whose purse was always open when the interests of learning were concerned, was a constant encourager. He recommended the Epistle to the Hebrews to Lightfoot, as especially suiting his grand design of Biblical illustration; on which, however, the lack of public patronage threw such a damp as to induce him to intermit his labours. His *Life of Broughton*, prefixed to the edition of Broughton's Works, in folio, is a very interesting piece of biography.

[1] "Letters of the Duke of Savoy's cruel persecuting the Protestants in Piedmont, by taking away their goods and estates, and putting them in prison, and carrying away of their children, using all means, with violence, to make them forsake their religion, and the purity of the Gospel; which, when they could not do, the priests persuaded the Duke to send an army against them to force them to conformity, who sent eight thousand men against these poor quiet people, and loyal subjects. The army fell upon them, slew many of them, with small loss, and took many prisoners, whom they used with all cruelty, and then put them to death. Others of them, with their wives and children fled unto the mountains, whilst the soldiers plundered their houses, and then fired them and their churches. A solemn fast was kept throughout London and Westminster." — *Whitelock*, 626.

Sept. 23. I preached at St. Maries on 1 Joh. iv. 17.

Sept. 27. I went to London. Sept. 30. I preached at London in y^e^ afternoon, at St. Mary A.

Oct. 17. I preached at St. Faith's in y^e^ afternoon.

Oct. 14. I preached at Kensington twice.

Oct. 20. I came to Cambridge.

Oct. 28. I preached at Ditton on Heb. iii. 7.

Nov. 4, 5, & 11. I preached at Ditton.

S. Hartlib to Dr. Worthington.

To the Rev^d^ his very much honoured Friend M Worthington M^r^ of Jesus Coll.

Baker's Camb. MSS. vol vi. or vol. xxix. as numbered by himself, p. 193, &c.

Worthy S^r^

Last week D^r^ Cudworth was with me but staid but a little while, promising to give me another visit. He told me likewise of the arrival of M^r^ More [1] to London, and that he hoped he

[1] Dr. Henry More, who may be styled the Seraphic Doctor of the English Church, was born at Grantham, in Lincolnshire, Oct. 12, 1614. Having spent about three years at Eton he went to Cambridge, where he was admitted of Christ's College, in 1631. In this College he passed the remainder of his life. He might, Ward, his biographer, informs us, have been chosen Master, "but that he declined, passing otherwise his time within those private walls, it may be as great a contemplator, philosopher and divine, as ever did, or will in haste visit them." He died on the 1st of September, 1687. Dr. More may be considered as the founder of the Platonic School of English Divines; and few men have been looked up to by their contemporaries, with deeper sentiments of veneration and personal regard. His writings are very voluminous. A list of them, not however altogether complete or accurate, may be seen in Cattermole's *Literature of the Church of England*, vol. ii. p. 142. His Life has been written by Richard Ward, Rector of Ingoldsby, in Lincolnshire. The first part, containing the personal Biography of More, was published Lond. 1710, 8vo. The second portion, which considers him more particularly as an Author and in connection with his Works, and which is the most valuable, is in my possession in manuscript, having never yet been published. Ward was deeply imbued with the spirit of More's Christian philosophy, and has given an ex-

would see me. I long much to speak with that Gentleman. I am glad that Mr Field is chosen Printer, and that the Liberty of the press reacheth to print omnimodos libros. Last week notice was given in the Mere[urius] Polit[icus][1] that Janua linguarum juxta leges Methodi novissimæ[2] was printed by Du-gard, wch he hath kept by him near 4 years. I wish earnestly that not only this piece, but all the other School Books of Comen[ius] might be printed together by your Printer. They are all to be printed very neatly at Norimberg,[3] and as soon as I get that Edition, I shall

cellent representation of the tone and spirit of his mind, which were such, as it is at once elevating and wholesome to contemplate. His daily life was the realization of the Poet's vision,—

"For him, the never-fading rose of Eden blooms,
For him, bright seraphs shed divine perfumes,
To sounds of heavenly harps he dies away,
And melts in visions of eternal day."

His physiognomy perfectly accords with the impression produced by his Works and his Biographer. In the head, by Loggan, (that by Faithorne, tho' very striking, is said not to have been like,) there is a beaming benevolence and fine contemplative character, which no one can look upon without interest and pleasure. In the subsequent pages will be found letters between Worthington and More, to whom Worthington was indebted for the Rectory of Ingoldsby, afterwards held by Ward, More's biographer.

[1] Some particulars regarding this paper, in which the principal writer was the celebrated Marchmont Needham, and which was carried on from 1649 to 1660, will be met with in Wood's *Athenæ*, vol. ii. p. 630.

[2] The well-known elementary work of John Amos Comenius, of which innumerable editions have been published, and which was upwards of a century a popular book in schools. I have an edition, printed at Leipsic as late as 1789.

[3] The *Opera Didactica* of John Amos Comenius, were collected and published at Amsterdam, in a thick folio, in 1657. There has never been a complete English edition of them. Little known and consulted as they are at present, there are few books of the seventeenth century which will better repay a perusal than this curious and valuable folio, which has become rare. Of Comenius himself, it is much to be regretted that no Life has yet been published. His career was singular and eventful; and his works, which are upon a great variety of subjects, are none of them without something which a reader will find of advantage. The most complete list of them that I am acquainted with is that given at the end of his *Fortunæ Faber*. Amst. 1662, 12mo, but which only goes up to 1661. Comenius published several pieces after that time, and died at Amsterdam, 16th Nov. 1671. Of the principal events of his life, an entertaining notice will be found in Bayle, *Tit. Comenius.*

give you Notice, and consult further with you about this affair. The great Collection of Proverbs is at a stand, and remains unprinted for ought I know in the hands of Mr Tho. Mason in Paul's Church Yard. The Collector himself (Mr Alexander)[1] is gone into Ireland. I shall not fail (God willing) to write into Switzerland about that which you have suggested concerning Buxtorf's Supplement. Mr Pell[2] is to reside for a while in Geneva, to look to

Had he been satisfied with the title of a great reformer of the prevailing system of education, instead of taking upon himself the character of editor and expounder of the Predictions of the three famous prophets, Kotterus, Drabicius and Poniatovia, his reputation would have been of a more durable description. In Hartlib, he possessed a strenuous ally and sincere proselyte; to whom it is principally owing, that the elementary works of Comenius were introduced into and became popular in this country.

[1] See a further notice of this intended Collection of Proverbs, which does not seem to have been published, in Worthington's Letter of August, 1601.

[2] For the biography of this eminent English mathematician, see Wood, i. *Fast. Ox.* p. 254, and Chalmer's *Biogr. Dict.* vol. xxiv. p. 264. John Pell was born at Southwyke, in Sussex, March 1, 1610. In 1631, he took the Degree of Master of Arts, at Cambridge, and the year following was incorporated in the University of Oxford. In 1643, he was appointed to the Mathematical Chair at Amsterdam; and in 1646, he became Professor of Philosophy and Mathematics, at Breda, on the invitation of the Prince of Orange. On the death of the Prince of Orange, in 1650, and the war which ensued between the English and Dutch, he left Breda, and returned to England in 1652; and in 1654, he was sent by Cromwell, as his Agent, to the Protestant Cantons of Switzerland, his instructions being dated March 30th, of that year. His correspondence, while he was resident in Switzerland, with Secretary Thurlow, Sir Samuel Morland, Hartlib, and others, which is an interesting and valuable one, has lately been published by Dr. Vaughan, under the title of *The Protectorate of Cromwell*, in two vols. 8vo, Lond. 1839. Several letters of Hartlib to him are contained in that work. He was recalled to England shortly after the Restoration, after which he entered into Holy Orders. His rise in the Church was not proportioned to his expectations. In 1663, he was presented by Sheldon to the Rectory of Laingdon, in Essex, but did not obtain any subsequent preferment. The close of his life was passed in poverty and destitution. Like Lydiat, to whom in character and pursuits he was not dissimilar, he could tell from his own experience, —

"What ills the scholar's life assail."

The man whom Gerard John Vossius heard with admiration, whom Princes invited to their dominions, and who had represented the Majesty of the Protector, was allowed to remain in the King's Bench prison for debt, and was, on his death, in 1685, indebted for the charity of a grave to Busby, Master of Westminster, and Sharp, Rector of St. Giles's. Wood's character of him is, "that he was a shiftless

the right distribution of the monies w^ch^ have been collected in England for the poor Waldenses. The Italian Copy of the History of the Waldenses w^ch^ my Lord Primat[1] hath given to be translated and publish'd is very imperfect. But I have written to M^r^ Pell of a more perfect Copy to be had at Berne in Switzerland, and I make no doubt they will upon this occasion not be unwilling to part with it. I hear nothing of Kircheri Oedipus but that all his works are printing at Rome.[2] I shall write shortly to Paris, having a special relation to one Borellius[3] there (who hath written Biblio-

man as to worldly affairs; and that his tenants and relations dealt so unkindly with him, that they cozened him out of the profits of his parsonage, and kept him so indigent that he wanted necessaries, even paper and ink, to his dying day." For a list of his works, which are almost entirely mathematical, see Chalmers. He resided some years at Brereton, in Cheshire, the seat of William, Lord Brereton, who had been his pupil at Breda, and in whose library Wood speaks of some of Pell's Manuscripts as then remaining.

[1] Of the illustrious ornament of Ireland, Archbishop Usher, it is unnecessary to subjoin any particulars, as his name will be found in any Biographical Dictionary. His native country has at length paid some part of the debt due to his memory, in originating a complete edition of his Works, which comprise an inexhaustible mine of various erudition; and of which invaluable republication thirteen volumes, 8vo, printed at Dublin, have now appeared.

[2] The Work of Athanasius Kircher referred to, is his *Œdipus Ægyptiacus hoc est Universalis Hieroglyphicæ Veterum Doctrinæ temporum injuriæ abolitiæ Instauratio*, 4 vols. folio, Romæ, 1652–4. Some of his publications appeared at Rome, but not all, as stated by Hartlib. He was a most voluminous writer, his works comprising twenty-two vols. folio, eleven in quarto, and three in a smaller size. Those who are not deterred by the "dreadful front" which he "extends" along the shelves of a library, and who are fond of curious disquisition, will find much to gratify them in his "unsunned" folios, which treat of Hieroglyphics, Magnetism, Catoptrics, Music, China, the Plague, Raymond Lully's Ars Magna, the Tower of Babel, Noah's Ark, the World under Ground, the Coptic Language, the Geography of Latium, the Miraculous Crosses caused by the Eruption of Vesuvius, &c., &c. Kircher died at Rome, in November, 1680. He collected a valuable Museum of Antiquities, which he left to the Roman College, and which has been repeatedly illustrated.

[3] Peter Borel, a French Physician, Naturalist and Chemist, was born at Castres, in Languedoc, about 1620; died 1689. He published several Books, amongst which are a *Life of Des Cartes*, in Latin, Paris, 1650, 8vo, and *Bibliotheca Chymica*, mentioned in the text, containing a Catalogue of the Chemical and Hermetical Works to the year 1653; first published at Paris, 1654, 12mo, and afterwards at Heidelberg, 1656, 12mo.

thecam Chymicam) who tells me that he hath published Appendicem ad Vitam Peireskii,[1] which is printed lately at the Hague. I suppose he will be the fittest man to resolve your Peireskian Queries. Bp Usher is not yet come to Town, if he come not shortly, I must Write to him of some other matters also. I am of your opinion, that Jungius's Speech is very worthy to see the light. I will inform my self from him, as you have advised and let you know his final answer. Mr Dee's[2] large Preface before his Commentary upon Euclid (wch hath been epitomized and printed last year as I take it with the sd Preface) is deservedly extolled as a Substantial, solid, and learned discourse to shew the Necessity and Excellency of Mathematicks, I should think, if this were added also to Jungius's Discourse, it would put many more young Scholars throughout the world, into a Mathematical Conversation. That great Scholar of *Christ's Coll.* in Camb. (I

[1] Nicholas Claude Fabri de Peiresc, the Life of whom, by Gassendus or Gassendi, is perhaps the most delightful memoir ever written of a scholar, was descended of an ancient and noble French family, and born in 1580. After prosecuting his studies with intense ardour, and establishing a literary correspondence with eminent scholars in every country in Europe, he finally acquired a character as an antiquary which rendered his authority decisive, in the provinces which he had peculiarly selected for his researches. In 1606, he visited England, in company with the French King's ambassador, and conversed with those three congenial spirits, Camden, Sir Robert Cotton and Sir Henry Savile. On returning home, he first made Paris, and afterwards Aix, his residence. His death took place in June, 1637. The multiplicity of his researches and engagements, prevented him from finishing any considerable work, but he left behind him a great number of MSS. on Local History and Antiquities, Mathematics, Astronomy, the Medallic Science, Languages, &c., which were, to the everlasting disgrace of his relations, applied to the vile uses of heating the oven and boiling the pot. Gassendi's Life of him was first published in Latin, Hague, 1655, 4to. An English Translation by W. Rand, M.D., appeared in 1657, 8vo, of which, even at the present day, so perfect a picture does it give of the individual and the period, a new edition would not be unacceptable.

[2] Of Dee, it is scarcely necessary to say anything in this place, as one of the Publications of the Chetham Society, now in preparation, is devoted to him. His admirable preface to *Euclid*, which is universally admitted to be a masterpiece in its way, was prefixed to Billingsley's *Translation*, printed by Daye, 1570, folio, and was afterwards re-printed in Rudd's *Euclid*, in 1651, 4to.

mean S^r^ W. Boswell,) [1] was pleased to attribute all his proficiency in learning whatever it was, to the goodness of the forementioned Preface of Dee's. Methinks, this should be a sufficient Incentive to stir up some able pen at Camb. to turn it in Latin. But such kind of Translation-work must not be committed to young Scholars, but to the best of Latinists, w^ch^ are in your Univ. I pray lay this Motion seriously to heart, and let me know your resolution upon it.[2] By the adjoined confiding paper, you will see the State of the Reformed Protestant Churches of Dantzigh and Poland. What is become of Comenius I cannot tell, only last thursday I was advertised from Dantzigh as followeth. Of Ragotzi we hear that he is stirring w^th^ his Army, but whither he intends to March, is yet unknown. The Poles in great Pollonia having rebelled in several Troops have done a World of Mischief. I fear much the Town of Lesna, for the Papists have a special grudge and Indignation against that place, it being the chiefest resort of all the Bohemian exiled Protestants. Yesterday came sad news from Thorn, as if they had quite ruined Lesna and Transted both at once. If we have better news you shall have it by the next. The Letter is dated Nov. 3, 55. The Public Intelligence and Merc. Polit. have given you very fully what probabilities there are of the Pope's succeeding about the general peace. Those public papers

[1] "Sir William Boswell was Secretary to Sir Dudley Carlton, while ordinary Ambassador to the States of the United Provinces, and afterwards Resident, or Leiger Ambassador there himself, in which capacity he was knighted by Lord Hor. Vere, of Tilbury, and other Commissioners named in His Majesty's Letters Patent, in the army of the said States, at Bockstal near Balduck, in Brabant, 25th July, 1633. He was a learned man, a great encourager of learning, zealous for the Church of England, faithful in the execution of his embassy, and highly valued by eminent persons. He died, much lamented, in 1647."—Wood's *Fasti. Oxon.* i. p. 183. See two of his Letters, Vaughan's *Protectorate of Cromwell*, vol. ii. pp. 369 and 376. Some of the expressions in the first are rather curious, considering how memorable the connexion between the two names afterwards became. "I have received the inclosed from Dr. Johnson. *I cannot say more than the Doctor does.*" There are some interesting letters of Sir William Boswell in Mede's Works.

[2] I am not aware that anything came of this attempt to get Dr. Dee's preface translated into Latin.

being revised by the Secretary of State have many Copies of my Letters in them. The Book in Fol. called [1] Musæum Wormianum, seu Historia rerum rariorum tam naturalium quam artificialium tam domesticarum quam Exoticarum, quæ Hafniæ Danorum in Œdibus Authoris Servantur, &c. Lugduni Batavorum 1655, hath many Remarkables in it. I wish it were in your Univ. Library. Borel of Paris is now printing Centuriam Observationum Microscopicarum cum Fig. Œneis una cum Tr. de vero Conspicillorum Inventore, ubi de omnium Conspicillorum confectione et utilitate obitur agitur. Also, Antiqui Philosophi Syri Chymici Poema Œnigmaticum cum Commentariis Borelli. The Book w^ch I received, when once you were at my House, written by one Felgenhaver, under the name of Postillion, is now extant in English with a Catalogue of all the Books of this Author, that are printed and not printed.[2] I sent the Copy of M^r Gronovius[3] Letter to me, by a Friend to M^r Casaubon,[4] who presently replied upon it as followeth.

[1] The Collection described in this Work, and which was exceedingly rich in the departments of Natural History and Antiquities, was formed by the distinguished Danish historian and antiquarian Olaus Wormius, of whom an account will be found in Chalmers's *Biogr. Dict.* vol. xxxii. p. 286, but who takes no notice of this description of Wormius's Museum, which was edited by his son, Willm. Wormius, and is still an useful and interesting book. Olaus Wormius, who was born at Aarhuus, in Jutland, in 1588, and died in 1654, at Copenhagen, published several Works, the most valuable of which is his *Lexicon Runicum*, Copenhagen, 1650, fol.

[2] Postilion, or a New Almanack, translated from the Dutch, Lond. 1655, 4to.

[3] John Frederick Gronovius, whose name will ever be honoured by scholars, was born at Hamburgh, in 1613. After having travelled through Germany, Italy and France, he was made Professor of Polite Learning, at Daventer, and afterwards at Leyden, where he removed in 1658. For a list of his various Publications, in which erudition and critical acumen are as conspicuous as modesty and candour, see the *General Dictionary*, in folio, vol. v. p. 572. He died at Leyden, in December, 1671. He was father to the restless, turbulent, and acrimonious James Gronovius, the Ishmael of classical literature. Casaubon's remarks appear to relate to some inquiries which Gronovius was making in points connected with his excellent Work, *De Sestertiis*, an elaborate Dissertation on Greek and Roman Money, of which he was then preparing a new edition.

[4] This was Meric, the son of the great Isaac Casaubon, who followed that oracle of learning, haud passibus æquis, in the field of classical criticism, but who, as a philologist and miscellaneous writer, is certainly one of the most amusing of his age.

The Gentleman Mr Gronovius is very well known unto me, the *MS* that is enquired after I never heard of, but there be that have written of that argument, which perchance Mr Gronov. never saw, or if he had, I think he would not make such a Business about his Sterlings[1] &c. Even since Sr H. Spelman & Dr Wats,[2] my good Friend and acquaintance Mr Somner of Canterbury[3] hath treated largely concerning the true Origin of these words in his late

His English works on Use and Custom, on Enthusiasm, and on Credulity and Incredulity, are full of multifarious reading and ingenious disquisition, and with much more accurate learning than Montaigne possessed, remind one constantly from their discursive and egotistical, but pleasant character, of that delightful writer. He had not certainly the sound sense of his father, but perhaps had more of those qualities which contribute to form an agreeable essayist. His life and a list of his works, are given in Wood's *Athenæ*, vol. ii. p. 486. He was born at Geneva, in 1599, and died at Ickham, near Canterbury, in 1671. He had a design, Wood tells us, in his latter days, to write his own life, "which he thought himself obliged to do out of gratitude to Divine Providence, which had preserved and delivered him from more hazardous occurrences, than ever any man besides himself had encountered." That such a design was not carried into execution, is much to be regretted, as Meric Casaubon's Autobiography, replenished as it must have been with interesting information, and anecdotes of the eminent scholars of his day, would have been a most desirable addition to our fund of literary history. His Correspondence, which as there collected appears very scanty, and the Prefaces to his various editions and original works, were included in the folio Collection of his father Isaac's Letters, published at Rotterdam, in 1709. Amongst them is omitted the preface to his edition of *Optatus*, published at Lond. 1632, 12mo, which, like all Meric Casaubon's prefaces, is worth reading.

[1] See Gronov. *De Sestertiis*, pp. 339 and 906. Edit. Amst. 1656, 12mo.

[2] Dr. William Watts, who had a principal hand in Spelman's *Glossary*, and was the editor of the edition of Matthew Paris, printed in London, in 1640, folio, was born at Lynn, in Norfolk, about the end of the sixteenth century, and died when in attendance as chaplain on Prince Rupert, in the harbour at Kinsale, in Ireland, in 1649. He is included by Walker in his Catalogue of Sufferers, and, as that writer informs us, was present in all the battles of Charles I.

[3] The Life of this very learned antiquary has been written by White Kennet, and prefixed to Somner's *Treatise on the Roman Ports and Forts in Kent*, printed at Oxford, 1693, 8vo. His *History of Canterbury*, *Treatise on Gavelkind*, and *Saxon Dictionary*, are lasting monuments of his research and erudition. Of Meric Casaubon he was an intimate friend, and is frequently mentioned by him in terms of the highest praise. He died March 30, 1669, and lies buried in the church of St. Margaret, Canterbury.

Glossary to the English Historians, printed by Mr Bee, where also, as I remember, both Sr H. Spelman and Dr Wats, their Opinions are examined and refuted. Thus far Mr Casaubon. I have somewhere the paper about Duna,[1] & if I can find it readily, I purpose to send it to Gronovius, who is an excellent Critick and a most neat Latinist. Thus I have run over all the particulars of your Letter. Yesterday I had a Letter from Dr Austen[2] in these words. I have sent you Mr Medes Description of the triple State of the Church,[3] of wch I spake unto you, I pray advise with my Lord Primate (& other Friends) what is best to be done wth it, whether to be printed as it is, or as translated, or both. John Clarke is most

[1] Probably Denar. or Denarius is intended here.

[2] There were several authors of this name contemporary with Hartlib, one of whom, Ralph Austen, dedicated *A Treatise of Fruit Trees, together with the Spiritual Use of an Orchard, held forth in divers similitudes, according to Scripture and experience*, Oxford, 1653, second edition enlarged 1657, to Hartlib, whom he styles his "much honored friend." Wood says of him: "This Mr. Austen, who was either a Presbyterian or Independent, I know not whether, was a very useful man in his generation, and spent all his time in Oxon, to his death, in planting gardens there and near it, in grafting, inoculating, raising fruit trees, &c. He was born in Staffordshire, and dying in his house in the parish of St. Peter, in the Baylie, in Oxon, was buried in the church belonging thereunto, in the isle joining the south side of the church, on the 26th October, 1676, after he had been a practiser in gardening and planting fruit trees, fifty years." — Wood, *Fast.* ii. 102. He also wrote another Treatise entitled *A Dialogue, or Familiar Discourse and Conference between the Husbandman and Fruit Trees*, 1676, 8vo. John Austen, who also flourished about this time, was a Roman Catholic writer of considerable celebrity, and is commemorated by Dodd, (*Catholic Church History*, vol. iii. p. 256.) He was the author of the *Christian Moderator*, published 1652, under the name of William Birkley, and many other Tracts, and died in Bow-street, Covent-garden, 1669, and was interred in the parish church of St. Paul. Dodd says: "His time was wholly spent in books and learned conversation, having the advantage of several ingenious persons familiarity, who made a kind of junto in the way of learning, viz., Mr. Thomas Blount, Mr. John Serjeant, Mr. Belson, Mr. Keighley," &c. Hartlib's correspondent, was probably one of these two writers, neither of whom is mentioned by Chalmers.

[3] It does not exactly appear what this Tract was, as none with that precise title is included in Worthington's edition of Mede's Works. Perhaps it was an imperfect or less complete copy of one of his *Apocalyptical Discourses*. Worthington does not refer to it in his elaborate and excellent preface.

likely to undertake the printing, if Andrew Crook will not. Thus far Dr Austen. That you may give your advice and assistance in it, I have sent the very *MS* in the adjoined Packet, wch I had from the Dr, I wish the Cambridge printer wou'd undertake the printing of the Latin Copie, and Clark the English. I pray let me have your speedy answer, or assurance for both. The subject is very seasonable to be disposed to Foreign parts. I send you herewithall another *MS*,[1] having been very much importuned by some Theosophical and curious Wits to procure the Translation of it out of the German Original. You will lay a very great Obligation upon them and myself, if you can engage the printing of it at Cambridge, wch I beg so much the rather, for that I have dedicated the same to so worthy a Friend of that University. I desire it may be done in a pretty large character and good paper. But if you do not like the Treatise itself, or cannot engage the printer, I shall expect the safe return of it with all convenient speed, remaining again upon all publick or privat Occasions.

Sr Your most ready & entirely Devoted friend
to serve you,

Nov. 20, 1655. S. Hartlib.

Nov. 24. I had a kind of fit of ye stone after Dinner.

Nov. 29, 1655. I kept my act in the Schools, Dr. Whichcote opposed. Laus Deo.

[From Dr. Whichcote's papers.]

Delegatum quidem mihi est hoc munus a Reverendiss. Professore, infeliciter jam ægrotante; cujus convalescentiam, integrum robur, et restitutum salutis statum, (si Deus vellet,) triumphans hodie Academiæ gratularer. Hujus vices, in quantum possum, et pro virili jam suppleo: eo libentius illius rogatu suppleo, tui sc. gratiâ

[1] I have not been able to discover either what this MS. was, or whether afterwards published or not.

(Doctiss. Respondens) ut tibi par pari referam, ob consimile beneficium, Amoris argumentum, septem abhinc retro annos, currente stilo, acceptum.

Te quod spectat (vir erudite) quod aliquando Davides, quasi prophetans prædixerat de Achimihatzo Tzadok filio (cujus cursum speculator prehenderat ante adventum) ii Sam. 18, 27. Vir bonus est, et nuntium bonum afferens venit (scil. gratum et utile) Idem ego de te Ornatiss. Doctor, non quidem prophetans, sed computans dico; omnia fælicia narras ante judicium universale; statum Ecclesiæ fore felicem, Animam separatam non dormire.

Pro more loci, et ratione officii suscepti, necesse est me assurgere contra te: sed spero argumenta nostra, te in sententiâ tuâ movere non posse, utpote admodum gratâ, omnibus in lucro.

Age ergo, et pro more tuo, pro ingenio tuo, (i.e. optimo,) enarra: Interim te explicante causam, pollicemur nobis felicem statum; & tibi, in hoc statu conjuncto, animas non dormientes, sed aures attentas et benevolas.

[From Dr. W.'s Almanacks.]

Dec. 1. Mr. Woodcock resigned Gravely. Mr. Evans was chosen.

Dec. 2. I preached at Ditton. Dec. 3.

Dec. 3. I began to learn French, & payd down 20^{sh}.

S. Hartlib to Dr. Worthington.

Worthy S^{r}

I have scarce time at this present to ackn. the receipt of your letters Nov. 27 and Dec. 4, w^{ch} are come safe to my hands, with the return of all the papers adjoined. I have tried some of our stationers here for the printing Oculus Sydereus, but the Treatise being in Latin, they are not willing to adventure upon it, so it is like to lye by, till I can spare some means to help it forward.

Baker's Camb. MSS. as referred to, p. 55.

Concerning your advice of Mr. Mede's papers, I fully approve the solidity and prudence of it. Yet when his works are printed together by Mr. Clarke, it may go with the rest into the learned world. I should be glad if you could light on more pieces from y^t^ worthy hand. As soon as I have gotten all the Comenian Tracts or School Books, I shall desire your further direction for the printing of them at Cambr. By the adjoined extract you will see how it fares with that good man in these turbulent and unpansophical quarters. There is at this time at my house Mons: John Frederick Schlezer, who came lately from Hamburg. He is an excellent scholar, and intimately acquainted w^th^ Dr. Jungius,[1] & tells me that the fores^d^ Dr. was intending to print several things together, with that speech w^ch^ you have,[2] fearing that it will not be so comely printed any where else. By this you see, that we need not expect his answer. He is also resolved to print his Appolonius Saxonicus, an excellent mathematical piece. You say nothing whether any body may be found, that will undertake the translating of Dee's mathematical preface. I pray be pleased to answer categorically to this particular. I hope you will give me notice also as soon as Mr. Barrow's[3] book is printed. I am glad that Jesus

[1] Dr. Joachim Jungius, a native of Lubeck, born 1587, and who died in 1657, a mathematical and miscellaneous writer of some celebrity. His *Logica Hamburgensis*, Hamb. 1638, 8vo, which Leibnitz and Wolf have noticed with respect, shows the subtlety of his mind, and is now an uncommon book. Morhof, in his *Polyhistor*, frequently mentions and quotes from him, and speaks with the highest respect of his sagacity, and various learning. See *Saxii Onomasticon*, vol. v. p. 553. Hartlib (see Boyle's Works, vol. v. p. 262,) styles Jungius one of the best logicians in Germany; and (p. 266) gives a high character of what he calls his protoneutical philosophy.

[2] This speech was, probably, Pell's inauguration speech, at Breda.

[3] This was the *Euclid* published at Cambridge, in the year 1655, by Isaac Barrow, a name never to be mentioned without honour. Of the life of this luminary of mathematical science, and ornament of the English church, it is hardly necessary to say a word, as a biography of him will be met with in every Cyclopœdia and Collection of Lives. Of his theological merits, a fair estimate is afforded in Catermole's *Literature of the Church of England*, vol. ii. p. 106; and of his mathematical discoveries, some account will be found in the *Penny Cyclopædia*, vol. iii. p. 508. For some of those anecdotes of him which bring him forcibly before the mind, and without

Coll. had the honour to have so famous a gentleman for one of

which biography is of little value, we are indebted to Dr. Walter Pope, who, in that most agreeable book the *Life of Bishop Ward*, of which a new edition has long been a desideratum, has detailed many particulars of Barrow, and his contemporaries, in his pleasing gossiping style. Nothing can exceed the story of one of Barrow's pulpit performances, which deserves quoting entire, as an useful and salutary lesson to the preachers and hearers of sermons:—

"Dr. Wilkins, then minister of St. Laurence-Jewry, being forced by some indisposition to keep his chamber, desired Dr. Barrow to give him a sermon the next Sunday, which he readily consented to do. Accordingly, at the time appointed, he came, with an aspect pale and meagre, and unpromising, slovenly and carelessly dressed, his collar unbuttoned, his hair uncombed, &c. Thus accoutred, he mounts the pulpit, begins his prayer, which whether he did read or not, I cannot positively assert or deny. Immediately all the congregation was in an uproar, as if the church were falling, and they scampering to save their lives, each shifting for himself with great precipitation; there was such a noise of pattens of serving-maids and ordinary women, and of unlocking of pews, and cracking of seats, caused by the younger sort hastily climbing over them, that, I confess, I thought all the congregation were mad; but the good Doctor, seeming not to take notice of this disturbance, proceeds, names his text, and preached his sermon, to two or three gathered, or rather left together, of which number, as it fortunately happened, Mr. Baxter, that eminent Nonconformist, was one; who, afterwards gave Dr. Wilkins a visit, and commended the sermon to that degree, that he said, he never heard a better discourse. There was also amongst those who stayed out the sermon, a certain young man, who thus accosted Dr. Barrow as he came down from the pulpit, 'Sir, be not dismayed, for I assure you, it was a good sermon.' By his age and dress, he seemed to be an apprentice, or at the best the fore-man of a shop, but we never heard more of him. I asked the Doctor, what he thought, when he saw the congregation running away from him? 'I thought,' said he, 'they did not like me, or my sermon, and I have no reason to be angry with them for that.' 'But what was your opinion,' said I, 'of the apprentice?' 'I take him,' replied he, 'to be a very civil person, and if I could meet with him, I'd present him with a bottle of wine.' There were then in the parish a company of formal, grave, and wealthy citizens, who having been many years under famous ministers, as Dr. Wilkins, Bishop Ward, Bishop Reynolds, Mr. Vines, &c. had a great opinion of their skill in divinity, and their ability to judge of the goodness and badness of sermons. Many of these came in a body to Dr. Wilkins, to expostulate with him, why he suffered such an ignorant, scandalous fellow, meaning Dr. Barrow, to have the use of his pulpit. I cannot precisely tell, whether it was the same day, or some time after in that week, but I am certain it happened to be when Mr. Baxter was with Dr. Wilkins. They came, as I said before, in full cry, saying, they wondered he should permit such a man to preach before them, who looked like a starved Cavalier, who had been long sequestered, and out of his living for delinquency, and came up to London to beg, now the King was

their Fellows, w^ch^ I never knew afore.[1] If he have given amongst his books a *MS* of my Lord Verulam's de Arthritide[2] a most elaborate tract, it will be most acceptable news. Thus much I am assured, that Sr W. Boswell had it in his keeping, but hitherto it cannot be found. One Mr. Aubrey[3] an English gentleman is about

restored; and much more to this purpose. He let them run themselves out of breath; when they had done speaking, and expected an humble, submissive answer, he replied to them in this manner. 'The person you thus despise, I assure you, is a pious man, an eminent scholar, and an excellent preacher; for the truth of the last, I appeal to Mr. Baxter here present, who heard the sermon you so vilify. I am sure you believe Mr. Baxter is a competent judge, and will pronounce according to truth.' Then turning to him, 'Pray, Sir,' said he, 'do me the favour to declare your opinion concerning the sermon now in controversy, which you heard at our church the last Sunday.' Then did Mr. Baxter very candidly give the sermon the praise it deserved; nay more, he said that 'Dr. Barrow preached so well, that he could willingly have been his auditor all day long.' When they heard Mr. Baxter give him this high encomium, they were pricked in their hearts, and all of them became ashamed, confounded, and speechless; for tho' they had a good opinion of their selves, yet they durst not pretend to be equal to Mr. Baxter; but at length, after some pause, they all, one after another, confessed, 'they did not hear one word of the sermon, but were carried to mislike it, by his unpromising garb, and mien, the reading of his prayer, and the going away of the congregation;' for they would not by any means have it thought, if they had heard the sermon, they should not have concurred with the judgment of Mr. Baxter. After their shame was a little over, they earnestly desired Dr. Wilkins to procure Mr. Barrow to preach again, engaging themselves to make him amends, 'by bringing to his sermon their wives and children, their man-servants, and maid-servants, in a word, their whole families, and to enjoyn them not to leave the church till the blessing was pronounced.' Dr. Wilkins promised to use his utmost endeavour for their satisfaction, and accordingly solicited Dr. Barrow to appear once more upon that stage, but all in vain; for he would not by any persuasions be prevailed upon to comply with the request of such conceited, hypocritical coxcombs."—Pope's *Life of Seth Ward*, Lond. 1697, 8vo.

[1] Sir William Boswell, who was of this College.

[2] No Treatise, under this title, appears in the collected Works of Lord Bacon.

[3] In Mr. Britton's Memoirs of the industrious antiquary, John Aubrey, recently published, the reader will find all that can be collected of his history. Making every allowance for Aubrey's credulity and voracious appetite for tittle tattle and scandal, his *Lives of Eminent Men*, printed at the end of the *Letters of Eminent Persons*, Lond. 3 vols. 1813, 8vo, afford biographical collectanea which cannot be too highly prized. If re-published in a separate form, by a careful editor, and with due illustration, they would form one of the most delightful books in the English language. For a list of his other Works, published and unpublished, see the *Biographia Britannica*, tit. *Aubrey*, and Britton's *Memoirs of Aubrey*.

to write the Life of that Noble Scholar.[1] I wish he may do it to the life. I am in hopes that the Foundation of Chelsea Coll[ege] will be minded.[2] I am informed by one that very well understands the

[1] Lord Bacon, not Sir William Boswell. Aubrey never completed a Life of Lord Bacon, in octavo, though he gives some anecdotes of Bacon, and an interesting description of Gorhambury, in his *Lives of Eminent Persons*, vol. ii. p. 221.

[2] Fuller narrates, in his usual quaint manner, the History of this Foundation; and, though rather long, it is worth extracting: —

"It was intended for a spiritual garrison, with a magazine of all books for that purpose, where learned divines should study and write in maintenance of all controversies against the papists. Indeed the Romanists herein may rise up and condemn those of the protestant confession; for, as Solomon used not his military men for any servile work in building the temple, whereof the text assigneth this reason, 'for they were men of war,' so the Romish church doth not burden their professors with preaching, or any parochial incumbrances, but reserves them only for polemical studies: whereas in England the same man reads, preacheth, catechiseth, disputes, delivers sacraments, &c. So that, were it not for God's marvellous blessing on our studies, and the infinite odds of truth on our side, it were impossible, in human probability, that we should hold up the bucklers against them. Besides the study of divinity, at the least two able historians were to be maintained in this college, faithfully and learnedly to record and publish to posterity all memorable passages in church and commonwealth.

"In pursuance of this design, his Majesty incorporated the said foundation, by the name of King James his college in Chelsea, and bestowed on the same, by his letters patents, the reversion of good land in Chelsea, then in possession of Charles, earl of Nottingham, the lease thereof not expiring till about thirty years hence; and also gave it a capacity to receive of his loving subjects any lands, not exceeding in the whole the yearly value of three thousand pounds.

"Next King James, let me place Dr. Matthew Sutcliffe, dean of Exeter; who, though no prince by birth, seems little less by his bounty to this college. As Araunah, but a private subject, gave things 'as a king' to God's service, such the royal liberality of this doctor, bestowing on this college the farms of

"i. Kingston, in the parish of Staverton. ii. Hazzard, in the parish of Harberton. iii. Appleton, in the parish of Churchstow. iv. Kramerland, in the parish of Stoke Rivers. All in the county of Devon, and, put together, richly worth three hundred pounds per annum.

"Besides these, by his will, dated Nov. 1, 1628, he bequeathed unto Dr. John Prideaux and Dr. Clifford, (as feoffees in trust, to settle the same on the college,) the benefit of the extent on a statute of four thousand pounds, acknowledged by Sir Lewis Stukely, &c.; a bountiful benefaction, and the greater, because the said doctor had a daughter, and she children of her own. And although this endowment would scarce make the 'pot of pottage seethe for the sons of the prophets,' yet what

secrets of that Society, that their present rents do amount unto 200[l] per an. besides moneys bequeathed to them yet in privat hands,

feasts would it have made in his private family, if continued therein! Seeing, therefore, so public a mind in so private a man, the more the pity that this good doctor was deserted, Uriah-like, engaged in the forefront to fight alone against an army of difficulties which he encountered in this design; whilst such men basely retired from him, which should have seasonably succoured and seconded him in this action.

"The fabric of this college was begun on a piece of ground called Thameshot, containing about six acres, and then in possession of Charles, earl of Nottingham, who granted a lease of his term therein to the said provost, at the yearly rent of seven pounds ten shillings. King James laid the first stone thereof, and gave all the timber requisite thereunto, which was to be fetched out of Windsor Forest; and yet that long range of building, which alone is extant, scarce finished at this day, (thus made, though not of free-stone, of free-timber,) as I am informed, cost (O the dearness of church and college work!) full three thousand pound. But, alas! what is this piece (not an eighth part) to a double quadrant, besides wings on each side, which was intended? If the aged fathers, which remembered the magnificence of Solomon's, wept at the meanness of the second temple, such must needs be sad which consider the disproportion betwixt what was performed and what was projected in this college; save that I confess that the destruction of beautiful buildings, once really extant, leave greater impressions in men's minds than the miscarriages of only intentional structures, and the faint ideas of such future things as are probably propounded, but never effected.

"And here we will insert the number and names of the Provost and first Fellows, and some of them probably to be last Fellows, as still surviving,) as they were appointed by the King himself, anno 1610, May 8th:

Matthew Sutcliffe, Dean of Exeter, Provost.

i. John Overall, Dean of St. Paul's.
ii. Thomas Morton, Dean of Winchester.
iii. Richard Field, Dean of Gloucester.

Doctors of Divinity.

iv. Robert Abbot.
v. John Spenser.
vi. Miles Smith.
vii. William Covell.
viii. John Howson.
ix. John Layfield.
x. Ben. Charrier.
xi. Martin Fotherby.
xii. John Boys.
xiii. Richard Brett.
xiv. Peter Lilye.
xv. Francis Burley.

and that after the expiration of a lease, not very long one, some hundred more by the year will come to them. I have learned

xvi. William Hellier, Archdeacon of Barnstaple.
xvii. John White, Fellow of Manchester College.
William Cambden, Clarencieux. } Historians.
John Haywood, Doctor of Law. }

"See, here, none who were actual bishops were capable of places in this college; and when some of these were afterwards advanced to bishopries, others translated to heaven, King James, by his new letters patent, 1622, Nov. 14, substituted others in their room; amongst whom the Archbishop of Spalato (but no more than Dean of Windsor, in England) was most remarkable.

"To advance this work, his Majesty, anno 1615, sent his letters to the Archbishop of Canterbury, to stir up all the clergy in his province to contribute to so pious a work, according to the tenor thereof here inserted:

"'Whereas, the enemies of the gospel have ever been forward to write and publish books for confirming of erroneous doctrine and impugning the truth, and now of late seem more careful than before to send daily into our realms such their writings, whereby our loving subjects, though otherwise well disposed, might be seduced, unless some remedy thereof should be provided: We, by the advice of our council, have lately granted a corporation, and given our allowance for erecting a college at Chelsea, for learned divines to be employed to write, as occasion shall require, for maintaining the religion professed in our kingdoms, and confuting the impugners thereof. Whereupon Dr. Sutcliffe, designed provost of the said college, hath now humbly signified unto us, that upon divers promises of help and assistance towards the erecting and endowing the said college, he hath at his own charge begun and well proceeded in building, as does sufficiently appear by a good part thereof already set up in the place appointed for the same. We, therefore, being willing to favour and further so religious a work, will and require you to write your letters to the bishops of your province, signifying unto them in our name that our pleasure is they deal with the clergy, and others of their diocese, to give their charitable benevolence for the perfecting of this good work, so well begun. And for the better performance of our desire, we have given order to the said provost and his associates to attend you and others, unto whom it may appertain, and to certify us from time to time of their proceeding.'

[Thetford, the 5th of May, 1616.]

"A copy of this his Majesty's letter was sent to all the Bishops of England, with the Archbishop's additional letter, in order as followeth:

"'Now because it is so pious and religious a work, conducing both to God's glory and the saving of many a soul within this kingdom, I cannot but wish that all devout and well-affected persons should, by yourself and the preachers in your diocese, as well publicly as otherwise, be excited to contribute in some measure to so holy an intendment, now well begun. And although these and the like motions have been frequent in these later times, yet let not those whom God hath blessed

where 2000l was entrusted in one man's hands, whose friends having divided his estate since his death, must doubtless answer

'with any wealth be weary of well-doing that it may not be said, that the idolatrous 'and superstitious papists be more forward to advance their falsehoods than we are 'to maintain God's truth.

"'Whatsoever is collected, I pray your Lordship may be carefully brought unto 'me, partly that it pass not through any defrauding hand, and partly that his Ma-'jesty may be acquainted what is done in this behalf.

'Your Lordship's, &c.'

"Yet, for all these hopeful endeavours and collections in all the parishes of England, slow and small were the sums of money brought in to this work. Many of them were scattered out in the gathering them up, the charges of the collectors consuming the profit thereof. If (as it is vehemently suspected) any of these collections be but detained by private persons, I conceive it no trespass against Christian charity, to wish that the pockets which keep such money may rot all their suits that wear them, till they make true restitution thereof.

"Various are men's conjectures (as directed by their own interest) what obstructed so hopeful proceedings, and it is safer for me to recite all than resolve on any of them.

"Some ascribe it to,

"i. The common fatality which usually attends noble undertakings; as *partus octimestres*, children born in the eighth month are always not long-lived, so good projects quickly expire.

"ii. The untimely death of Prince Henry, our principal hope, and the chief author of this design. If so,

'*Erubuit Domino firmius esse suo.*'

'The modest college blushed to be stronger
Than was its lord; he dead, it liv'd no longer.'

But, upon my serious perusal of the records of this college, I find not so much as mention of the name of Prince Henry, as in any degree visibly contributive thereunto.

"iii. The large, loose, and lax nature thereof, no one prime person (Sutcliffe excepted, whose shoulders sunk under the weight thereof,) zealously engaging therein; King James his maintenance amounting to little more than countenance of the work. Those children will have thin chaps and lean cheeks who have every body, and yet nobody, nurses unto them.

"iv. The original means of the college, principally founded on the fluid and unconstant element, (unstable as water,) the rent of a New River, when made; which at the best, thus employed, was beheld but as a religious monopoly. And seeing that design then took no effect, (though afterwards, in another notion and nature, it was perfected,) no wonder if the college sunk with the means thereof.

"v. Some of the greatest prelates, (how much self is there in all men!) though seemingly forward, really remiss in the matter; suspecting these controversial

that money as executors of their own wrong. The 200l per an. hath been rec^d of late years by one who is better able then willing

divines would be looked on as the principal champions of religion, more serviceable in the church than themselves, and haply might acquire privileges prejudicial to their episcopal jurisdiction.

"vi. The jealousy of the universities, beholding this design with suspicious eyes, as which in process of time might prove detrimental unto them; two breasts, Cambridge and Oxford, being counted sufficient for England to suckle all her children with.

"vii. The suspicion of some patriots and commoners in parliament, such as carried the keys of countrymen's coffers under their girdles, (may I safely report what I have heard from no mean mouths?) that this college would be too much courtier; and that the divinity, but especially the history thereof, would 'Ιακωβιζειν, propend too much in favour of King James, and report all things to the disadvantage of the subject. Wherefore, though the said patriots in parliament countenanced the act, (as counting it no policy publicly to cross the project of King James, especially as it was made popular with so pious a plausibility,) yet, when returned home, by their suspicious items and private instructions, they beat off and retarded people's charities thereunto. The same conceived this foundation superfluous, to keep men to confute popish opinions by writings, whilst the maintainers of them were every where connived at and countenanced, and the penal laws not put in any effectual execution against them.

"viii. Its being begun in a bad time, when the world swarmed with prowling projectors and necessitous courtiers, contriving all ways to get monies. We know that even honest persons, if strangers, and casually coming along with the company of those who are bad, contract a suspicion of guilt in the opinions of those to whom they are unknown; and it was the unhappiness of this innocent, yea, useful good design, that it appeared in a time when so many monopolies were on foot.

"ix. Some great churchmen, who were the more backward because Dr. Sutcliffe was so forward therein. Such as had not freeness enough to go before him, had frowardness too much to come after him in so good a design; the rather because they distasted his person and opinions, Dr. Sutcliffe being a known rigid antiremonstrant, and, when old, very morose and testy in his writings against them: an infirmity which all ingenuous people will pardon in him that hope and desire to attain to old age themselves.

"Thus have I opened my wares, with sundry sorts of commodities therein, assigning those reasons which I have ever read or heard from prime men of several interests, and am confident that in the variety, yea, contrariety of judgments nowadays, even those very reasons, which are cast away by some as weak and frivolous, will be taken up, yea, preferred by others as most satisfactory and substantial.

"At this present it hath but little of the case, and nothing of the jewel, for which it was intended; almost rotten before ripe, and ruinous before it was finished. It stands bleak, like a lodge in a garden of cucumbers, having plenty of pleasant

to accompt for what he will hardly acknowledge to have received. There are who endeavour to beg the revenue, or buy it as concealed

water (the Thames) near it, and store of wholesome air about it, but very little of the necessary element of earth belonging unto it. Yea, since I am informed, that seeing the college taketh not effect according to the desire and intent of the first founders, it hath been decreed in chancery, by the joint consent of Dr. Daniel Featly, the third provost of this college, and Dr. John Prideaux, the surviving feoffee intrusted in Dr. Sutcliffe's will, that the foresaid farms of Kingston, Hazzard, and Appleton, should return again to the possession of Mr. Halce, as the heir-general to the said Dr. Sutcliffe: on what consideration, let others inquire; it is enough to persuade me it was done in equity, because done by the Lord Coventry in the high court of Chancery. So that now only the farm of Kramerland, in Devonshire, of Sutcliffe's donation, remains to this college. All I will add is this: as this college was intended for controversies, so now there is a controversy about the college, costly suits being lately commenced between William, Lord Mounston (who married the widow of the Earl of Nottingham) and the present provost thereof, about the title of the very ground whereon it is situated."—Fuller's *Church History*, edit. 1845, vol. v. p. 387.

The Foundation was ultimately seized by the Parliament, during the Interregnum, and appropriated to different purposes. Charles II. gave it to the then newly-established Royal Society; but not being adapted to their use, it was restored to the king for £1,300, in order that the site might be occupied by the Royal Hospital. At the time of Hartlib's letter hopes were entertained that this Foundation would be re-established according to the original intention. In a Tract published by Hartlib, entitled, *The Reformed Spiritual Husbandman, with an humble Memorandum respecting Chelsea College, and a Correspondence with Foreign Protestants*, London, 1652, 4to, the Author observes, "If the Honorable House would do a work indeed worthy of the Parliament of England, a work answerable to this their great engagement, and a work which may not only make the reproaches which have been cast upon us, that we not only disregard all Foreign Protestants but all matters of religion, to be found false, and make our worthies whom God hath honored with so great and manifest tokens of His love in the sight of all the world, highly respected by all the Protestants of this age, and deservedly renowned unto after ages, we would offer humbly this motion to them, '*That the Foundation of Chelsea College may be confirmed, raised, and enlarged for the design of a public centre of good intelligence and correspondence with Foreign Protestant Churches in the cause of religion and learning.*' And to this effect we would suggest these following particulars. 1. That the patent for the Foundation of Chelsea College should be renewed and confirmed by the authority of the Parliament, and an addition made unto it of means to maintain more Fellows, not only to oppose Popery (for which we find it was founded), but also to maintain an evangelical intelligence and brotherly correspondency with Foreign Divines, that by a mutual concurrence between them and us, the means and helps to propagate true godliness

lands. *Id Ithacus velit.* None that I have hitherto heard of do interpose for the preservation thereof, but such as are neither able, nor otherwise fitly qualified to solicite in such a business. Indeed such as have been formerly strongly suspected of too much respect unto the Romanists. If it should miscarry in their hands, I foresee it would most exceedingly augment that scandal w^ch^ must needs thereby fall on us, who pretending to be zealous assertors of the purity of the Protestant faith, shall weakly or wilfully desert, betray, or destroy an incomparable engine ready prepared, and only not set on work for the defence of the Truth in the time of our greatest need, and its best use. Bishops are gone — Deans and Prebends. We had need to look out for some to stand in their places, that cordially fought the Lord's battles. The time is most seasonable, whilst war is preparing, & defiance proclaimed to the sword-men of Rome, to encourage a Society, which are to take the pen-men to task. I am sure though we had conquered all the Popish dominions, yet Popery will not be wholly abolished, but by the brightness of his coming, w^ch^ I understand rather of the light-

and sound learning everywhere may be set on foot and advanced. 2. That to this end, besides the full number of natives already determined, or so many more as the Parliament shall think fit, there should be of every several nation of different language, where the Protestant religion is professed, one to be a Fellow of the Society, who should be obliged to correspond with those of his own native Churches for the ends aforesaid. 3. That it shall be free for all such learned men in the Churches and Universities of this Commonwealth, who shall be desirous to be informed of the state and constitution of Foreign Churches, or of the most remarkable excellencies indowments and graces which God hath bestowed upon them for the enlargement of His kingdom, or of the men of singular notes and parts which are raised up from time to time amongst them, to repair to the College and receive an account there, which the Fellows of the Society shall be obliged freely to impart unto them. 4. That the election of any Foreign Fellow should be of such a one whom the chief Church of his own nation should either recommend to be chosen by the fellowship, or being nominated approve for a fit correspondent with them in matters of religion and learning. 5. That the Foreign Fellows should be chosen every one of them men of universal abilities, but the native Fellows should be chosen some of universal and some of particular and singular eminences. 6. That they should be obliged in their studies and correspondencies to elaborate several tasks, which they shall, after previous consultations with the rest of their Fellows, freely undertake and make known unto others, that helps may be gathered in unto them for the perfection of their undertakings."

some beams of his Gospel than the burning flames of his wrath. I pray tell me what is become of that great Work of Harding's,[1] whether it be printed, or not? The Popish Imperial Great City, mentioned in the adjoined copy of the letter (w^ch^ I do not remember to have heretofore imparted unto you,) is Collen. The great convert's name is Romswinckel, who about ten days ago came to my house. I look upon it as a very strange Providence and a paralell to the apostatized Q.[ueen] of Sweden[2] being no ways so considerable as this person, in very many respects. Its advis'd from beyond seas, that he should with the first renounce Popery, and make an open declaration of his profession, and that, that might be printed. The Swedish ambassador would willingly engage him for the K. of Swed., but he had rather live in England. I have not yet so much conversed with him, as to say, whether he be not so much a Protestant, as only a true Detestant, w^ch^ was once the answer given by Bp. Andrews[3] to K. James, when he

[1] What work he alludes to here, I am unable to discover.

[2] Queen Christina abdicated the throne of Sweden on the 16th of June, 1645. A few days after this public act, she set off for Brussels, where she privately abjured the Protestant religion. Soon after, she publicly embraced Catholicism in the cathedral of Inspruck. She died at Rome, on the 19th of April, 1689, in the sixty-third year of her age. Her extraordinary and eventful career, has yet wanted a good historian. We owe to Whitelock's *Journal* of his Embassy to Sweden, published by Morton, in two vols. 4to, some of our most curious information of her court and character, which latter was indeed,

> ——— "so various, that she seemed to be
> Not one, but all mankind's epitome."

Of the murder committed by her order at Fountainblau, on her Master of the Horse, Monaldeschi, Leibnitz became the apologist.

[3] This admirable prelate was born in 1555, and died in 1626, after having filled, in succession, the sees of Chichester, Ely and Winchester. His Life has been too frequently written, and the particulars regarding it are too easily accessible, to render it necessary to furnish any summary of it here. He was the great Coryphœus of learning, and patron of scholars, in his day. Bacon honoured him; and Milton, hostile as he was to churchmen, embalmed his memory in all the odour of panegyric. Isaac Casaubon and Grotius both partook of his liberal aid; and Joseph Mede looked up to him as his earliest patron and encourager. Of the Works which he left, his sermons are perhaps the only ones likely to meet with much attention at the present day; and, though learning and ingenuity run riot too much throughout

was asked, whether the Bp. of Spalato or Marcus Antonius de Dominis[1] were a true Protestant or not. Only I told him this day amongst other comforts or exhortations, Omnes desiderant Coronam Christi, sed non animadvertunt quod fuerit Spinea. But I am called away to other occasions. I wish I had heard your two grand Q.[uestions] debated. Only I wonder, why you gave the one[2] in the terms, *Probabile*, only. There is a friend who much desires to know the sense of judicious men upon a small Tr.[eatise] called the Saint's Inheritance after the Day of Judgm^t.[3] And seeing you are at some leisure as you say, and that your thoughts have been of late much exercised upon this subject, I pray be pleased to favor my request so far, as to express your apprehensions upon it, by some short notes or animadversions, and to return them together with the printed book, w^ch I know not where to have again, it being altogether out of print. Your judgment upon critical learning is smart, but true, and very savoury withal. I shall endeavour to convey the same to Mons. Gronovius.

them, are unquestionably noble compositions. The recent edition of them and of his minor Works in English, published under the auspices of the Anglo Catholic Society, Oxf. 6 vols. 8vo, 1841-6, is one of the most valuable of the sets of volumes issued by that Society.

[1] The best summary of the accounts of this famous convert, is that contained in Fuller's *Church History*, vol. v. p. 505, Oxf. 1845, 8vo, as illustrated by Mr. Brewer's useful notes. Mr. Brewer observes, with great truth, that Fuller and those of the same party, exaggerated the failings of Antonio de Dominis, p. 529. His return to Rome was, no doubt, owing in a great measure to the constant annoyance he received from the over rigid or Calvinistic party in England, who bitterly declaimed everywhere against his life and actions. Usher, Ward and Davenant, had all a strong dislike to him; and Fuller probably derived his impressions of this celebrated apostate from his uncle, Davenant.

[2] Namely, that the Pope was Anti-Christ.

[3] The title of this Tract is "The Saint's Inheritance after the Day of Judgment; being also, an Answer to certaine Scruples of late delivered, and others printed especially in that book entitled The Personal Reign of Christ upon the Earth. By T. B. Lond. printed by Richard Cotes, and are to be sold by John Sweeting, in Pope's Head Alley," 164–, 4to, 38 pages. It is an answer to Archer, the author of "The Personal Reign of Christ upon Earth," and other supporters of the Millenary Opinions, but is feebly and inconclusively written, and was scarcely worth recommending to the notice of a profound apocalyptical scholar, like Worthington.

This day is the great Meeting about the Jews,[1] but I had rather hear the issue from your relations, than give it to you. I suppose our friends that are members of it will write freely & impartially of that business. I am for Mr. Borel's[2] Judaical studies and undertaking and that the Caraites[3] might be invited hither and

[1] By letters from Oliver Cromwell, who was at this time, or pretended to be, well disposed towards the Jews, several doctors and preachers, and some merchants and lawyers, were convened to consider with him and others of the Council, on the 4th December, 1655, and so on two or three days weekly to the 18th the proposals made on behalf of the Jews, by Rabbi Manasses Ben Israel, an agent sent to London on behalf of many of them, as to their admission to the rights of citizenship in England, with free use of their synagogues, &c. The report of what took place at these meetings is contained in a pamphlet entitled, "A Narrative of the late proceedings at Whitehall concerning the Jews, who had desired by Rabbi Manasses, an agent for them, that they might return into England, and worship the God of their fathers here in the synagogues, and published for satisfaction to many in several parts of England, that are desirous and inquisitive to hear the truth thereof. London: Printed for L. Chapman, at the Crown, in Popeshead Alley, 1656," 4to. Amongst the divines summoned were Dr. Tuckney, Dr. Whichcote, and Dr. Cudworth. At the conclusion on the 18th December, Cromwell said that "He had hoped by these preachers to have had some clearing of the case as to conscience. But seeing these agreed not, but were of two or three opinions, it was left the more doubtful to him and the Council, and he hoped to do nothing herein hastily or rashly, and had much need of all their prayers that the Lord would direct them so as may be to His glory, and to the good of the nation. And thus was the dismission of that assembly." The attempt to obtain this boon for the Jews accordingly fell to the ground.

[2] This is not the Borel or Borellius mentioned in Hartlib's previous letter, but Adam Boreel, the author of a book subsequently mentioned by Worthington, "Ad Legem et Testimonium Sive Erotematica Propositio et deductio quorundam conscientiæ casuum," 1655, 8vo, and which was also prefixed to "Scripta Adami Borellii posthuma," Cosmop. 1653, both which are rare. Reimmannus has numbered "Ad Legem et Testimonium" amongst atheistical works, on apparently very insufficient grounds.—*Histor. Atheor.*, p. 477. There is no doubt Boreel was a Socinian.—See *Sandii Bibliotheca Anti-Trinitaria*, p. 144; and *Bockii Historia Anti-trinitariorum*, vol. i. 1774, 8vo, p. 66; and the authors there cited for an account of Boreel and his works.

[3] A sect among the Jews who adhered closely to the letter and text of the Scripture, and rejected all those books which are not in the old canon of the Jews, and required an implicit faith in the Holy Scripture. They denied that the oral law came from Moses, and rejected the Cabala or Traditions, holding the Talmud in abhorrence.

encouraged, being such as begin to look towards their engraffing again. I must conclude, but rest ever

Worthy Sr
Your most affect. Friend
to serve you,
S. Hartlib.

Charing Cross, Dec. 12, 55.

1655–6.

Jan. 6, 13, & 20. I preached at Ditton. Jan. 20. Mr. Bright preached in the afternoon. Jan. 27. Mr. Evans preached at Ditton. Febr. 3 & 17. I preached at Ditton. Febr. 24. I preached in chappell at sacrament, on Ephes. v. 1. Dec. 9, 1655. Dec. 23, & 30. I preached at Ditton. Dec. 12. Chapter began to be read in the hall. Febr. 29, 1655-6. Concionem habui ad clerum, in 2 Petr. iii. 13. March 2. I preached at St. Maries on Ephes. v. 1. Mar. 9. I preached at Ditton.

S. Hartlib to Dr Worthington.

To his very worthy &c. Friend Mr. Worthington, Master of Jesus Coll. Camb.

Baker's Camb. MSS. as referred to p. 55.

Sr

Your last most welcome letter is dated Feb. 26, which being accompanied wth Mr. Barrow's Piece of Mathematicks, was so much the more obliging. I thought to have returned my thanks by the next carrier, but that the crowd of my businesses would not permit till this day. The Saint's Inheritance tho' it may seem to you a very thin and weak book, yet by many of the novel saints it is far otherwise apprehended. I am told for certain that Mr. Simson the

quondam great V. Monarchy man[1] hath cryed down of late in his public preachings as fast as heretofore he hath cryed up the fors[d] tenet. If you please to take to taske a little that Tract, by bestowing some short marginal notes throughout that Discourse, I dare assure you, the time will not be wholly thrown away, which is spent this way for the edification of many. Both the forain and domestick world begin [to be] more & more divided about this grand point, De Felicitate Ultimi Sæculi, fighting for the most part one against another. If I remember well, I told you long ago, that the French divine Amirault[2] hath written a Treatise on purpose against

[1] This man must not be confounded with Sydrach Simson. The person referred to is John Simson, who had a controversy with Thomas Gataker, who published against him his *Mysterious Clouds and Mists*, Lond. 1646, 4to. Simson had also a public disputation with John Goodwin, of which a report was published under the title of *Truth's Conflict with Error*, Lond. 1650, 4to. As he was much mixed up in the controversies of the times, scattered particulars are to be met with concerning him in various tracts and pamphlets printed at this period, but I am not aware of any Life which has yet been written of him, except that in Brook's *Lives of the Puritans*, vol. iii. p. 405, to which the reader is referred, but which does not mention the two controversies noticed above.

[2] Moses Amyrault, or in Latin, Amyraldus, was born in 1596, at Borgueil, a small town of Touraine. Having studied divinity at Saumur, he succeeded, as minister of the church there, the eminent theologian Daille. In 1631, he was sent deputy to the national council at Charenton, and it was on this occasion that he became acquainted with Cardinal Richelieu, who conceived a great esteem for him, and imparted to him the design he had formed of reuniting the two Churches. His revival about this time of the hypothesis of Cameron in explaining the mystery of predestination and grace, occasioned a kind of civil war among the Protestant divines of France. The hypothesis he maintained may be briefly summed up in the following propositions: "That God desires the happiness of all men, and that no mortal is excluded by any Divine decree from the benefits that are procured by the death, sufferings, and gospel of Christ. That, however, none can be made a partaker of the blessings of the gospel and of eternal salvation, unless he believe in Jesus Christ. That such is indeed the immense and universal goodness of the Supreme Being, that He refuses to none the power of believing, though He does not grant unto such His assistance and succour, that they may wisely improve the power to the attainment of everlasting salvation, and that in consequence of this multitudes perish through their own fault, and not from any want of goodness in God." Mosheim styles this a species of Arminianism, or Pelagianinism artfully disguised, and that it is inconsistent as representing God as desiring salvation for *all*, but refusing to *many* such a degree of His assistance and succour as is requisite

all kind of Millenaries w^ch is looked upon by many as unanswerable. Dr. Wats of Oxford (as himself told me in Jan. last) hath translated the same for the press in English, promising to give me notice of it, as soon as it should be finished. I am glad that you have enlarged further upon that argument. A modesty in recondite and obscure points I do not dislike; but Pontificem Romanum esse Magnum illum Antichristum is more in my apprehension then a probable truth. I wish you had sent me the full titles of Marcus Antoninus, and Arriani Epictetus with Porphyrius now translated,[1] that with Mr. Barrow's Book they might be put into Franckford Catalogue. There is lately come forth, Glossa in Literas Circulares Alexandri VII., written by Dr. Horn[2] of Leyden, w^ch is worth the reading. For such kind of sharp and ingenious writings have done more hurt to popery, then greater polemical volumes. Witness amongst others Erasmus's Colloquies, & Marniscius de Adelgenda's

for its attainment. Amyrault died the 8th of February, 1664. His Works are very voluminous, and are chiefly on theological subjects. Considering the space he filled in the minds of his contemporaries, and the real power, depth, and learning which such of his Works as I have consulted display, it appears extraordinary that no collection of his opera has ever been formed. I have not seen any translation into English of his two volumes against M. de Launoi, on the Millenium, which seem to be those referred to in the text. A translation of his "Treatise concerning Religion," appeared in 1660, 8vo; and of his "Discourse concerning Divine Dreams," Lond. 1676, 8vo.

[1] The edition of *Marcus Antoninus* noticed is most likely the excellent one of Gataker, which appeared Camb. 1652, 4to, in which that consummate scholar puts all antiquity under contribution to furnish matter of illustration for his favourite author. I have Meric Casaubon's copy of this edition, with many severe remarks in his autograph, in which, irritated by no notice having been taken of his previous edition, Lond. 1643, 8vo, he attacks Gataker on his only vulnerable side, the defect of emendatory *vovs*. The edition of *Epictetus* referred to, is the following:— "Epicteti Enchiridion una cum Cebetis Tabula. Accessere Arriani Commentariorum, lib. iv. Omnia Hier. Wolf. Interpret. Item Porphyrii de Abstinentia ab Animalibus necandis, lib. quatuor Interpret. Luca Holstenio. Cant. 1655, 8vo.

[2] George Horne or Hornius, who was born in 1620, and died in 1670, was a very voluminous writer on a variety of subjects, but is principally remembered, if remembered at all, by his writings on history. He established himself at Leyden. See *Saxii Onomast.* vol. iv. p. 513, whose character of his Works is not very favourable, "alia id Genus, interdum satis jejuna."

Bee-hive.[1] How it stands with the Comenian Tracts the adjoined papers will shew. Mr. Aubrey is not writing S^r^ W. Boswell's but the L^d^ Bacon's life. We hear nothing more of Jungius's papers. I intend to send some of Mr. Barrows books unto him God willing. If we could meet with some Mecænas I should wish Mr. Barrow to travel with our letters of commendation to Dr. Jungius rather then to any part of the world. Doth he write of the death of the learned Gassendus?[2] I hear, he hath left behind him a compleat body of his own philosophy, w^ch^ is ordered not to be printed but with all his other books in one volume. I received lately something concerning Peireskius Life, a transcript of w^ch^ is here adjoined. Borellius himself writes unto me from Paris Jan. 21, 1656, Quod attinet ad Peireskii Collectanea curiosa, quæ 80: Volumina Magna circiter attingunt, ea omnia in hac urbe visuntur apud Baronem de

[1] Of the first of these, Erasmus's *Colloquies*, it is almost superfluous to say a word. A more charming or delightful Work never came from genius, in its happiest flow. It is not to the credit of the present age, that an edition worthy of it has not appeared. Indeed, it has always been too much the fashion to treat it as a school-book, which, whether the change has been for the better or worse, it has now ceased for a long period to be. The second Work, above referred to, was translated into English, and published under the title of "The Beehive of the Romish Church, translated out of Dutch into English, by George Gilpin the elder," London, 1580, 16mo. This Translation is dedicated to Sir Philip Sidney. The Work itself is a curious and amusing book, and written, as may be inferred from the title, against the Roman Catholic Church.

[2] For the Life of Peter Gassendus or Gassendi, the Memoir of him by Bougerelle, a priest of the Oratory, published at Paris, in 1737, or the abridgement of it in the various biographical collections, may be consulted. In no History of Philosophy can his name be omitted. As the ablest collector and expounder of the System of Epicurus, as one, in whose footsteps Locke may be constantly traced, and as "one of the first," to use the words of Dugald Stewart, "who entered thoroughly into the spirit of the Baconian Logic," he must ever deserve attention from the philosophical student. His Works, which are contained in 6 vols. folio, published by Monmor's order at Lyons, in 1658, are now little noticed. Perhaps the most agreeable part of these volumes to a reader of the present day, is the biographical portion, for Gassendi was an excellent biographer, and the correspondence between him and the philosophers and scholars of the time, which is full of interesting matter. Of the Philosophy of Gassendi, Bernier, a celebrated French physician, has given an accurate view in his Abridgement of it, published in French, at Lyons, 1684, in 8 vols. 12mo.

Riaus. Liber Enoch est in Bibliothecâ Mazarinâ. Libri Anglicanæ Stenographiæ mittendi sunt sub hoc Titulo A Monsieur Gaigneres Intendant de Madame de Lorraine á L'Hostel de Lorraine a Paris. Est enim vir curiosissimus, cujus Commercium non erit tibi ingratum, et qui poterit multa conferre ad Curiositates omnes, est enim Mathematicus, Chymicus, et Secretorum acerrimus Collector. This I mention that Mr. Barrow should be stirred up to make acquaintance with such gentlemen at Paris. Bibliographia Gallica, &c., is still continued for ought I know.[1] But when shall we see a Bibliographia Anglicana.[2] The stationers should give encouragement to such an undertaking. Mr. Romswinkel finds no entertainment here, as his friends expected. I wish we were more modest in declaring for the Protestant cause nor do I know of any course which Mr. Borel takes about the Caraites. I desired Mr. Dury[3] to give me his advice about them and to resolve the Case of

[1] In 1654, was published at Paris, in 4to, "Bibliographia Gallica universalis hoc est Catalogus omnium Librorum per universum Galliæ regnum an. 1652 et 1653, excusorum."

[2] This question is still (in 1847) without a satisfactory reply. It is the standing reproach of this country, that no body of English Bibliography, deserving of that title, for Lowndes's *Manual* is utterly unsatisfactory, has yet appeared.

[3] Of John Dury, some account will be found in the Introduction to this Volume. *The Case of Conscience* Hartlib alludes to, is the following Tract: — "A Case of Conscience whether it be lawful to admit Jews into a Christian Commonwealth? Resolved by Mr. John Dury, written to Samuel Hartlib, Esq. London, printed for Richard Wodenothe, in Leadenhall-street, next to the Golden Heart, 1654, 4to." Dury resolves the question thus: — "It is clear to me that, if the question be put in general terms, concerning the lawfulness of admitting them, the answer cannot be other than affirmation. But if the question is made concerning the expediency of admitting them at such and such a time, in this or that place, upon those or these terms, then, I suppose, the great rules of expediency are to be observed. If, in the circumstances of their admission, nothing be found contrary to those rules, but all can be made consonant to the glory of God, to the edification of others, without danger of offence, and without bringing a yoke upon ourselves, then their admission will be judged not only lawful, but also expedient. The things from which they must be restrained, are chiefly these: — 1. Not to blaspheme the person of Jesus Christ. 2. Not to seduce any, or go about to make proselytes. 3. Not to prophane the Christian Sabbath, and not to dishonour any of the Ordinances of Christianity." Dury's Letter is dated Cassel, Jan. 8, 1656.

Conscience which he hath done as you will find in the adjoined packets, which is presented to your kind acceptance by him who concludes always with the subscription of

S^r^

Yours in all possible duties of
love & service

March 10, 1655-6. S. Hartlib.

March 13. I determined in the schools. Mar. 17. I went towards London.

1656.

Apr. 2, 1656. I preached at Eton. Apr. 27. I preached at Windsor. May 4. I preached at Eton. May 18. I preached at St. Albans twice. May 25, (Whitsunday,) I preached at the Temple &c.

June 1 & 8. I preached at Ditton. June 15. I preached at St. Maries on Ephes. v. 1. Jun. 22. I preached at Ditton.

[From a MS. 8vo.]

Jun. 26, 1556. On this day was warning of an election, for Mr. Lovell's vacancy.

Jun. 27. I declared, that two besides Mr. Stanley were capable of sitting, as being northern men, & free to sit; & that both were deserving viz. S^r^ Mawhood & S^r^ Chambers: that it was a tender business, & though but one could have y^e^ place, yet the others were to be tenderly dealt with.

Jul. 4. It was agreed by myself & Mr. Watts, Mr. Machin, Mr. Cook, Mr. Shelton, S^r^ Jewell, & S^r^ Hough, that there shall be examination for fellowships, now & hereafter. And that for this time, the examination be in the parlour; respect had to Mr. Stanley, a Fellow-Commoner, as to the place.

Jul. 5. In my chamber was chosen Mr. Stanley, to be admitted Fellow next January 1st.

[From Dr. W.'s Almanacks.]

Jul. 5. Mr. Ja. Stanley was chosen Fellow. July 13. I preached at Ditton &c. July 20, 27, & Aug. 3. I preached at Ditton. Aug. 10 & 17. I preached at Ditton.

Aug. 19. I went to London. Aug. 31. I preached in Lombard-Street at St. Mary W.[oolnoth]. Sept. 7, 14, & 21 & 28, & Oct. 5. I preached at Ditton.

Oct. 9. I went for London. Oct. 12, Mr. Fog. Oct. 19, Mr. Cradock. Oct. 26, Mr. Illingworth & Mr. Croon. Nov. 2, Mr. Pede. Nov. 5, Mr. Evans provided for Ditton.

Nov. 21. I returned to Cambridge. Nov. 23, 30, & Dec. 7 & 14. I preached at Ditton. Dec. 21. I preached in chappell at the sacrament on Ephes. v. 1.

1656–7.

Jan. 1, 1656-7. Mr. Stanley (Cestriensis) was admitted Fellow.

Jan. 4, 11, 18, & 25, & Febr. 1 & 8. I preached at Ditton. Febr. 15. I preached in chappell at sacrament. Febr. 22, Mar. 1. I preached at Ditton on Hebr. ix. 27.

March 5. S^{r} Mawhood (Eboracensis) & S^{r} Darby (Suffolc.) post examinationem admissi sunt in Socios. S^{r} Allen, Goydwin, Jermin, Pagnell, post examinationem admissi in Schol. Discip.

Mar. 8, 15 & 22. I preached at Ditton.

1657.

Mar. 29, 1657. I preached at Barking in Suffolk. Apr. 5. I preached at Ditton. Apr. 19. I preached at Eton. April 26. I preached at Windsor.

May 3. I preached at St. Mary Woolnoth's in Lombart Street London &c. May 10. I preached at St. Pauls London. May 17. I preached at St. Giles's in the Fields. May 23. I returned to Cambridge. May 24 & 31. I preached at Ditton. Jun. 7. I preached at St. Maries. June 14, 21. I preached at Ditton. Jun. 28. I preached in chap. at sacrament. Jul. 12, 19, 26. I preached at Ditton.

Jul. 28. I began my journey to Eton. Aug. 2. I preached at Dachet &c.

Aug. 3. I began to speak with Mrs. M[ary] W[hichcote] about marriage.

Aug. 9. I preached at Windsor. Aug. 16. I preached at the Temple London in the forenoon & at the Charterhouse in the afternoon. Aug. 23. I preached at Eton in the forenoon on Luk. xxii. 42.

Aug. 31, 1657. I made an end about marriage (all agreed) & I came to London.

Sept. 4. I came out of London. Sept. 5. I came to Cambridge safe (Laus Deo.) There were two robberies betwixt London & Ware Sept. 3.

These for Mrs. Mary Whichcote, at her
father's house at Frogmore.

Dearest Lady. The ambition of these lines is to present my most real & dearest affections: To do this in this paper-way, is all that can be done at this distance of place; but I am & shall be passionately desirous, to do this in person, before the end of this month. It is now a week, since I left Frogmore, w^ch^ upon other occasions is accounted no long time, but to me, it is a week many times told. For y^e^ present I please myself, in the constant remembrance of your loves & sweetnesses, & all those your lovely & endearing perfections, both of body & minde, disposition, & deportment, not forgetting your musick. And I shall hasten to prepare for that happy time of enjoying your ever desired company, & the crowning of our affections; for love affects not delays. In the meanwhile I shall be exceedingly desirous in a few lines to understand your good health: w^ch^ with all the happiness that may attend this life, & that to come, is entirely desired by him, who is

Madam, your servant,
John Worthington.[1]

Jesus College
Cambridge, Sept. 7,
1657.

[1] The Master of Jesus, if this were a first attempt, as most probably it would be, comes out very creditably in his new capacity of enditer of love epistles.

[In a Table Book.]

London July 27, 1640, (being Monday) at four of the clock in the afternoon, was born Mrs. Mary Whichcote.[1] She was baptized Aug. 4, by Mr. Millard, Minister of St. Helen's. Mr. John Slaney (who gave a large porringer) being godfather, Mrs. Eliz. Foxcroft (who gave another porrenger) & Mrs. Mary Onely (who gave a fruit dish) godmothers.

For my ever honored & worthy Friend
John Worthington Dr. of Divinity &
Master of Jesus College in Cambridge.

My worthy & dear friend. I have yours of the 8th of Sept. Blessed be God that returned you safely to Cambridge; now to answere your desires, I have put forward all things in way of preparation, for y^e^ day you shall appoint us. I have put aside my intended journey for Wales, to attend upon y^s^ business; w^ch^ the Lord prosper, & make your union blessed. It remaineth, that you advise somewhat as touching her wedding apparell, that will best suit & please you: & so also to the solemnizing y^e^ day of marriage, I shall therein observe your directions. What friends you please to bring along with you, besides the Provost[2] & Dr. Cudworth, my house, as far forth as it can give accommodation, is yours at command. The greatest inconvenience will be straitness of lodgings. The enclosed will give you an account of my daughter Mary her affections, & respects to you. She thought the time long, till she heard from you; & when your letter came, it gave her spirits a new life. Mr. J. (blessed be God) is well recovered. That w^ch^ remains at present is all reall bounden love & respects to you, from

S^r^, yours in true affection & services,

Sept. 14, 1657. C[hristopher] W[hichcote.][3]

[1] So that the lady's age was 17, Dr. Worthington's 39, at the time of their marriage.

[2] Dr. Benjamin Whichcote.

[3] Christopher Whichcote, the father of Miss Mary Whichcote, the bride, was a Spanish merchant, resident in London. He was one of the sons of Christopher

I pray minde y^s^ place for a good minister if you can suddenly. It will be sure 100^lib^ per annum.

For my honored Friend Dr. Worthington M^r^ of Jesus Colledge in Cambridge.

Honoured S^r^. Your welcome lines are come to my hand, than w^ch^ nothing but yourself could have been more welcome to me; in w^ch^ you have expressed a great deal of love to me, & that far above my deserving. I cannot but acknowledge the moving of my heart to you, that of all the men that ever I saw, if I were to chuse of ten thousand, my heart would not close with any, as with yourself, you having such knowledge, goodness, & a lovely disposition, w^ch^ you have manifested to me, & suitableness of temper, & in my eye, no person so desireable. And if it be the will of God, that we shall be united together, I desire your prayers unto him, that he would be pleased to enable me to walk to his glory in my place & relation, & that our coming together, may be for his glory & our comfort. Love covereth a multitude of faults; & I am perswaded, that your love, & wisedome, will cover my weaknesses. I bless God, I have my bodily health, though weak otherways, yet am willing to be

Honored S^r^, your servant
Mary Whichcote.[1]

14th Sept. 1657.

Whichcote, of Stoke, within the parish of Burford, in the county of Salop, Esquire, descended from the Whichcotes of Harpeswell, in the county of Lincoln, "a family (says Collier, vid. *Hist. Dict.* vol. ii. art. Whichcote) of great antiquity." One of the brothers of Christopher Whichcote, the correspondent and father-in-law of Worthington, was the celebrated Dr. Benjamin Whichcote, and another was Sir Jeremy Whichcote, of the Inner Temple, and of Hendon, in the county of Middlesex, Baronet, of whom a notice will be met with in Collier, art. Sir Jeremy Whichcote.

[1] This is so pleasing a specimen of this young lady's powers in epistolary composition, that one regrets that a few more of a similar kind cannot be presented to the reader.

Oct. 13, 1657. I was married by Dr. Whichcote to Mrs. Mary Whichcote, the daughter of Christopher Whichcote, Esq. Oct. 17. I came to Cambridge with her.

A Pastoral Epithalamium sung at the Marriage of Calander & Chariessa, by shepherds & shepherdesses, Oct. 13, 1657.

Come, come, fair nymphs, your garlands bring
  Strow all the ground with flowrs
Come, gentle shepherds, leave your flocks
  Retire into these bowr's.
What makes the call? Philotas, say.
Why dost not know! It is the day
  Two of the neighbring plains
By artless love, like turtles pair'd
  And Hymen ty'd the banes.
I prethee tell me, who they be,
Two lov'd of all, both nymphs & swains,
He hight Calander, Chariessa she.

Chorus.

Then lay by tar-box, scrip & hobe,
  Your pipes tune to your voice.
Let this glad couple know, that we
  Grudge not when they rejoyce.
Do, jolly swains, sing, sing, & play,
Tis love and virtue's marriage day.
You shepherds sing with best of arts;
Plain words, & notes, & plainer hearts.

Ritornella.

Chorus.

Great Love, the sacred bond of souls, we pray,
Lock this pair fast, & throw the key away.

Where discontent, sad strife, & jealous doubt,
Or ought that lowr's may never find it out.
In mutual bliss, let them like vines abide,
Unto their elmes, by chast embraces ty'd,
And all y^r^ life these holy nuptials keep,
Blither then kids & fruitfull as y^r^ sheep.

[From a MS. 4to.]

Nov. 4, 1657. I was elected, & by the Senior Proctor (Mr. Spearing, Fellow of Queen's Coll.) was pronounced elected Vice Chancellor — the oath being given me by y^e^ Senior Proctor, I took the Vice Chancellor's place, went to the chair, & began my speech. Upon w^ch^ after I had a little entred, some went out of the house.

In the same congregation, that I was chosen Vice Chan. there were 3 Graces propounded; one for a Testimoniall for Mr. Woolrich, Fellow of Christ's Coll. The 2nd for one to commence Dr. of Law. These were granted. The third was for Mr. Wheeler, Fellow of Gun. & Caius Coll., that in regard of his sickness, his course of answering next Thursday, might be put off till next Term. This Grace was refused in the non-Regent House. Afterwards I dissolv'd the congregation.

There came along with me to our College, &c. three Drs. the 2 Proctors, Mr. Fog, the Tasker, (the other Tasker was not present in the congregation,) Mr. Lynnet, y^e^ Scrutator, y^e^ Register &c.

Nov. 5. I went to St. Maries. Dr. Dillingham M^r^ of Eman. Coll. preached in the forenoon. Mr. Lee, Fellow of Christ's Coll. made the speech in the afternoon.

That night after supper, one of the squibs or crackers, thrown about by those at the fire, broke the window, & came into my study, w^ch^ was matted, & burned severall loose papers, that lay upon the matt. It was a mercy, that my study was not set on fire.

Nov. 6. There came to me Mr. Clerk of Trinity Hall, & the

Register, about signing 4 decrees, & to know, whether I would keep a Court in the afternoon.

I kept the Court in the afternoon. Some decrees were then granted: As for two of the tavern keepers, to come before me the next Court Day, the Proctors complaining of them.

Upon my affirming, that Mr. Haymer of Pembroke Hall was so much same mentis, as at least to answere yea or no, about the debt, w^ch^ the cook sayth, he owes him. He was ordered to appear next day, that so the triall might not be stopt, but go on for the clearing of the debt to a poor man.

Upon the same day, it was desired, that I should give sentence upon the case, depending betwixt Mr. Tho. Smith of Christ's Coll. & Robt. Peast of Caldicote. But Mr. Twelves desired, that exceptions might be put in, the next Court Day.

On the same Court Day, witnesses were produced by Mr. Clerk Proctor for Deb. Murrell against Ja. Peters.

The same day, the will of George Hatley, late butcher of Sidney Coll., was brought to be proved before me.

Nov. 9. Two certificats were sealed in my chamber, one for Mr. Spencer, Fellow of Trin. Coll. & 2 Proctor's men, & another for a Redcoat, belonging to Mr. Disney Proctor 1655.

On the same day, the seal was put to George Hatley's will, & to the codicill, in w^ch^ some legacies to Sidney Coll. were secured.

Nov. 10. Two mittimus's were brought me by Mr. Clerk.

Mr. Paman of St. John's late Proctor, complained of J. H., for not performing his charge in arresting.

On the same day, Dr. Dillingham of Clare-Hall sent me Poulton's Statutes, & Secunda Pars Privilegiorum &c Cantabrig. & afterwards Pars Prima Privileg:, v Liber Privilegiorum et aliarum rerum memorabilium Burgi Cantabrig.—and Liber Diversorum Negotiorum et Rerum Memorabilium Universitatis Cantabr., In all 4 MSS. Folio, besides Pulton.

Nov. 12. I received the Black Book, & the Poor Money 20^lib^, w^ch^ with 10^lib^ payd by Dr. Dillingham, to the Maior for the month

of October, & 1. 12^{sh} to Jo. Holdens makes 31^{lib} 12^{sh}, the present Quarterly Rate, agreed on Oct. 25, 1650.

The Colleges pay quarterly, or for three months, as followeth.

	lib	s	d		lib	s	d
Trin. Coll.....	5	6	8	Coll. of S. Pet.	1	6	8
Coll. Regal ..	4	16	0	Coll. Jes.....	1	6	8
Coll. St. John	4	0	0	Coll. Magd...	1	1	4
Coll. Christi ..	2	2	8	Coll. C. C. ..	1	1	4
Coll. Gon Caii	2	2	8	Aul. Pembr...	1	1	4
Coll. Reginal..	1	17	4	Trin. Aul.....	1	1	4
Coll. Eman. ..	1	12	0	Coll. Sidn....	1	1	4
Aul. Clar.....	1	6	8	Cath. Aul.....	0	8	0

Of this summe is payd to the Maior, for the poore 30^{lib}, & to Joh. Holden, for gathering it, 1^{lib} 12^{sh}. The Maior receives y^{e} money for the poor, at the end of each month.

Nov. 13. I kept a Court. The keeper of the Miter Tavern was condemned, to pay according to the statute 40^{sh}, for having two companies of scholars (4 to a company) in his house; one of w^{ch} companies, after they were put out by Mr. Miles the Proctor, he received into his house again. It was about 8 a clock.

The keeper of the Dolphin Tavern, was at the same time accused, by Mr. Proctor Spearing, for harbouring a Fellow Commoner in his house. The man alledged, that he was sent for by 2 to supper, but he came not till 9 of the clock. It was respited for y^{e} Proctor to enquire about y^{e} business.

Mr. Twelves, Proctor to Peast, put in matter exceptive.

At that time (having heard from Mr. Moses, Master of Pembroke Hall, that Mr. Haymer was not compos mentis, not fit to take an oath, & to manage or inform y^{e} business depending; & having received a note from Dr. Whichcote his tutor to the same effect) I yeilded to Mr. Clerk's desire, that 4 witnesses might be heard upon y^{r} oaths the next Court Day, to prove that Mr. Haymer was not compos mentis.

[From Dr. W.'s Almanacks.]

Nov. 10, 1657. There was warning for an election for Mr. Hawtyn's vacancy.

Nov. 16, 1657. I preached in the chappell at y^e^ sacrament, on 1 Joh. v. 3.

Nov. 18. S^r^ Jones, S^r^ Gibson, & S^r^ Puller sat in the parlour for a Fellowship. Nov. 19. S^r^ Jones was elected Fellow & admitted.

[In a MS. 8vo.]

Nov. 18. Before dinner, came Mr. Joh. Chappell M^r^ of Arts of Christ's Coll., with a letter to us from the Commissioners of the Great Seal, whome he had petitioned for Mr. Hawtyn's late Fellowship, representing it to be a lapse. The letter was communicated by me to the Fellows after dinner. The last clause in the letter was, that they would forbear to bestow the Fellowship till we were heard, if we desir'd it. It was thought fit to proceed to examination in the afternoon, & to the election the next day, at ten of the clock, else we should violate the statutes, that being the time according to statute from the publication.

That afternoon there sat 3 Junior Bachelors, viz. S^r^ Jones Lancaster: S^r^ Gibson Suffolc: S^r^ Puller Hertford. They were examined by Mr. Shelton the Dean, & Mr. Jewell the Lecturer: & they answered in an equality.

Nov. 19. We met to elect. After reading of statutes &c. I asked, whether one of them, viz. S^r^ Gibson was not incapable, by reason of means left him. None could tell certainly. But I sayd that enquiry would be needless, if he & S^r^ Puller were disabled by being southern men. For there were now six southern Fellows & 5 northern, & though 2 of the southern were not chosen, but put in by a superior power, yet they were to be accounted of that shire, wherein they were born, & so did, augere numerum australium. For this I quoted the B^p^ of Ely's interpretation of cap. 6 of the statutes, w^ch^ stands for a statute. It is written in the Book of Leases page 62. Heretofore in one election I sayd, I thought, that those that came in by a superior power viz. that of Parliament

Committee (as heretofore by the King's Mandate) were not to be accounted as of any county; but should stand for none. I spake, as I thought then, being ready to find out some relief, as to that pinch of the statute; that some southern deserving men might not then be discouraged. I did not at that time remember, or know anything of that decree or interpretation of the Bishop, & I should not have thought of it now, had it not been about half a year since suggested to me. But now I am bound to see it observed, though I contradict what I formerly s^{d} out of ignorance of this interpretation; w^{ch} I had read with other things in that book some years ago. But it was to me as if I had never read it, till it was suggested to me. This my sense I spake to Mr. Puller at the commencement, & to Mr. Woodcock &c. as occasion was. I also at the commencement asked Dr. Boylston about it, & whether one so put in, was accounted for south or north. He sayd, he was; & he well remembered the instance.

After long debate about this, it not appearing, that any of the Fellows did much second Mr. Woodcock, who was for the not respecting of that interpretation, there was a new device started (Mr. Shelton, I think, rather then Mr. Sherman started it) viz. that the par numerus, was of those Fellows elected by the Fellows; but one Fellowship viz. that founded on Shelford Rectory, being wholly in the Bishop of Ely's disposall, Mr. Sherman, who succeeded those that were in that Fellowship, was to be accounted for none, or one not concerned in the division of north & south.

Of this Mr. Shelton had given some intimation before. He appeared much in it. It was presently catcht at by Mr. Woodcock, who improved it with all his might. Mr. Sherman contributed something. Mr. Evans made some little opposall. Mr. Machin & Mr. Cook were much against it; as they were much for the obligeingness of the B^{p} of Ely's interpretation. Mr. Woodcock & Mr. Shelton would so emprove it, as that the B^{p} of Ely did neither respect north nor south in the disposall of that Fellowship, & that the Fellow stood neither for northern nor southern in the computation. For this they could bring nothing but conjectures; &

what the sense & practice was, none of the new Society could know. It seemed to others more probable, that the division was respected; & that he stood for one.

After long debates about this business of uncertainty, the houre being gone, I sayd, that it was safest to follow what was clearest: after this time, we should have no occasion of scruples, for now the number of north & south would be equall, if a northern man should be chose: And this I had told them before.

All being weary of debating, I desir'd that they would express themselves, for y^e^ person to be elected.

S^r^ Darby the Junior (for so we begin) voted for S^r^ Gibson; as did afterwards Mr. Shelton, Mr. Cook, & Mr. Sherman.

S^r^ Mawhood, Mr. Stanley, S^r^ Hough, Mr. Jewell, Mr. Machin, & Mr. Evans voted for S^r^ Jones, & I also voted for S^r^ Jones.

Mr. Woodcock (whose pupils the three were) voted for none. He, & others thought that S^r^ Puller (his cousin, & one whome I respected, had he not been southern, & therefore in my judgment uncapable) would have been most probably elected.

It was a great providence, that now (when all the Fellows were present, & two others satt) S^r^ Jones was chosen. The case of Mr. Chapell might also prove a furtherance, for thereby they might be awakened, to see the necessity of keeping close to the statutes, in y^e^ election; else it could not approve itself, when it should be heard above.

After the election, it was generally voted (I think by all but one, if that one did not change) that it was best to admit S^r^ Jones presently; w^ch^ was done after dinner, & none seemed discontent. Mr. Woodcock & Mr. Sherman (being desired) went that night towards London, to represent to the Commissioners, the grounds of our election, & to take away the pretence of a lapse. All the Fellows subscribed the letter to the Commissioners.

[In MS. 4to.]

Nov. 19. I kept a Court; I was told there by Mr. Twelves, that the suit between Mr. Smyth, & one Mr. Peast of Caldicot (his

parishioner) was ended betwixt them. I had on Wednesday spoken to Mr. Smyth, wishing that an end of that controversy might be made.

At that time the witnesses were sworn to speak, what they thought, concerning Mr. Haymer, that he was not sanæ mentis. Mr. Clerk desired, that Mr. Trot might be sworn, as a necessary witness in the case between J. Peters, butler of Caius Coll. & Deb. Muriel. And he offered to swear, that when he produced other witnesses two weeks since, he knew not of this person.

At y^{s} Court the keeper of y^{e} 3 Tuns Tavern appeared, & was condemned to pay 40^{sh}.

Nov. 23. At two of the clock was a Congregation, where it was granted, that the University Seal be sett to a Letter of Attorney, to Mr. Huish, to prosecute the University rights at the Courts in Westm̄, in y^{e} case of Mr. Woolrych, as formerly he had, in y^{e} case of Mr. Lilly. It was granted also that Dr. Dillingham of Clare-Hall may defer his clerum, till Easter Term.

Granted also, that Mr. Wheeler's course of answering, may be put off till Easter Term, in regard of his sickness. At that time one Falconberg was admitted Bac. of Law.

After the Congregation, both the Proctors came to me. Mr. Miles moved about two Graces: one of w^{ch} was, for the punishment of scholars under M^{rs} of Arts, that were taken in taverns. I sayd, that the local statutes of Colleges, would punish such, & more then a pecuniary mulct: that they were more affraid of having y^{r} names carried to the Colleges: that pecuniary mulcts punish the parents, & are not well resented abroad. Besides, it is against the privilege of the heads; who are to set punishments, where none are fixt by the statutes. The other Grace was, that it may be declared, Quando cessatum est a scrutinio, by the beadle's proclaiming it, after a quarter of an houre glass was run out. He added, that except this were granted, nothing would pass in the house. I said, this had a bad aspect, & seemed not to come from such a spirit, as I could wish; that it would be tedious to stay a quarter of an houre, & would make Congregations too long; men had time

enough to give y^r^ suffrages. They knew before, who were nominated.

Nov. 27. A Court was kept in the Consistory: where at Dr. Owen's desire, Mr. Samson of King's Coll. & Mr. Falconberg were sworn Proctors. Mr. Samson died not long after.

Watkins, servant to Proctor Miles, for his unruly conduct to Hammond the Marshall, received a public check, & warning, that he carry himself better; otherwise if he prove unruly, to be made exemplary.

Three witnesses appeared, that affirmed Mr. Haymer, to be a man non sanæ mentis.

Ordered, that Jo. Gostlin deceased (late student of Caius Coll.) his books be sold, to pay the 5^lib^ 1^sh^ ob. w^ch^ it appeared, by the College Book & his own letter, he owed to the College.

Nov. 29. Mr. Naylor Junior of Gon & Caius Coll. preached in the forenoon at St. Maries. He spake much about sacrilege. Some thought, he did respect those that came into Masterships or Fellowships. I thought, it was not so directed. He was chosen Fellow by such. He is said to be a humble, quiet, & conscientous man. But he discovered too much of youthfull heat, & was imprudent in his expressions at latter end.

At the last commencement Mr. Lamplugh, respondent, said a word before all. Dr. H. urging, that the armies (by him styled, Heroici Salvatores Nostri) when they could not secure (as they thought) the public good, in such a way as was legal, & wherein they had no express warrant in the S. S. they did act according to the impulses of y^r^ spirit, & as God directed, &c. The answerer say'd, non licebit eis——.

Dec. 1. A Senior Bach. of Sidney Coll. was complain'd of to me by the Junior Proctor, for his speech in the schools on Saturday before. He had lived very idly in the Coll. & been admonished & otherwise punished by the College, but continued very idle and obnoxious. I sent for Dr. Minshul, & he & the two Proctors met at my chamber. Upon the whole, it was thought fit (by all) to suspend him, w^ch^ was accordingly done. After Febr. 2. I

thought to have absolved him. He had twice or thrice been with me, to beg it, & told me that he had spoken with the Proctors, who were satisfy'd in his punishment. I was in Candlemas week sending for him, to absolve him: but hearing by the Proctor of Queen's Coll. of his extravagancies in ale-houses, I resolved to continue his suspension. More I heard of his extravagancies afterwards. He did not commence M. A. this year.

Dec. 4. I kept a Court. Little was done, but in preparation to y^e^ sentence next Court Day.

[From Imperfect Notes MS. of Dr. W. Nov. 1657.]

—— [1] Better to be out of power. I fear not what flesh can do unto me. Worse could not have been done, if I had deserved ill; yet I was not disturbed in speech.

I have deserved of Queen's Coll. for Mr. Smith's MSS.[2] & vindicating y^r^ Coll. Of Mr. Nicols for patience: Of Christ's Coll. (& Mr. Sedgwick) in Dr. Cudworth's business,[3] & for Mr. Mede's works. I have always appeared against superannuation, my reasons were carried to the committee. I have appeared for same, spoken in behalf of the University, before the ruling powers, witnessed my belief. I have suffered for them & with them.

[1] What particular circumstances called forth these reflections, which seem to have been extorted by some provocation from Queen's and Christ's College, during his Vice Chancellorship, does not appear. Perhaps it refers to the circumstance adverted to under date Nov. 4, 1657, that during his speech on first taking the Vice Chancellor's place, "some went out of the House." Amongst others who did so, and thus testified their dissatisfaction either at his appointment or his inauguration speech, were probably the Mr. Nichols and Mr. Sedgwick named in the text.

[2] Dr. Worthington was now preparing for the press his edition of the "Select Discourses of the very eminent and excellent John Smith, of Queen's College, in Cambridge," which was not however published till 1660. As these Discourses and their author have been noticed in the Introduction, it is scarcely necessary to advert to them further in this place.

[3] I have not been able to ascertain what Dr. Worthington refers to by the expression "in Dr. Cudworth's business."

[From a MS. 4to.]

Dec. 11. I kept a Court, & gave sentence in the case between Ja. Peters & Deborah Barker, (now Muriell) that Deborah Barker having not fulfill'd, what was required of her, being executrix to Jo. Barker, viz. to provide a good master for Th. Peters within a year, to his father's content, or else pay to Ja. Peters, the father of Th. Peters, the summe of 20^{lib} she was to pay the said 20^{lib} to Ja. Peters, according to the last will & test. of the said Jo. Barker, that thereby the said Ja. Peters may be enabled to provide for his son, a good master to his content.

This sentence I thought to be undoubted right, & most just.

The words in the will are these—My will & minde is, that if my executrix do not imploy my servant Thomas Peters, in the trade, w^{ch} I use, nor get him a very good master, to his father's content, then she shall pay to James Peters, my servant Thomas Peters his father 20^{lib} to get him a good master, within one year next after my decease.

This Jo. Barker died about Sturbridge Fair, or a week before 1656. It was April after, (that is 7 months) before she proffered a master viz. William Pope, as he himself witnesseth. But this was not to James Peters his content. He was not satisfy'd in the man (to omit other reasons) because he, the said Pope, could not make his son free of London; & so not leave him, after his time expired, in so good a condition as Jo. Barker (who was free of London) might have done, if he had lived, & at his being bound, it was so order'd that he should.

The other witness, Edw. Trot, saith, that it was about May or June (& so he differs from W. Pope, who saith, April, & because they do not contestari, they are therefore single witnesses, say the civilians) Edw. Trot saith, that Tho. Muriell & Deborah profered to Ja. Peters, that they would bind out his son an apprentice to Mr. Pope of Lyn upholsterer, or to Mr. Pope of this town; or to an upholsterer of London (whose name he hath forgot) but that Peters replied, he would have the 20^{lib} himself, & find a master for his son. Then answered Tho. Muriel, the husband of Deborah,

late Barker, that he would spend 40^{lib}, but that the 20^{lib} given in Jo. Barker's will for the putting forth Tho. Peters an apprentice, should be employed according to the will, for the providing him a master, w^{ch} was vainly spoke, for y^{s} deponent saith, that Ja. Peters would have the 20^{lib}, that he might put forth his son.

This single testimony is more large, then any other, for the other 3 witnesses depose only, that W. Pope is an honest man, of good estate, & a good workman. Yet one of the witnesses viz. Bleacsley, a taylor deposeth, that he was not satisfy'd in William Pope, because he was not a workman of his trade.

I had heard a good report of Ja. Peters, that he was an unblamable, plain, & very honest man, ready to peace, & that he did often desire, that they would bind his son to Mr. Pope of Lynn.

In Trot's testimony, it is not proved, that any of the masters mentioned, was present, but Pope of Cambridge, or that any were willing to take him.

After sentence, Mr. Clerk, the proctor for Deborah, appealed to the University, according to chap. 27. & took his oath, that he had cause to appeal: as he did the next day, that he would not sollicite any of the 7 electors of delegates: & Deborah came, & took her oath, though the day before, when she should have appeared in Court, it was sayd, she was sick. I caused Mr. Hughs also to take the oath that afternoon, & sent to Mr. Whynn impowering him to receive the oath of James Peters.

On Wednesday, there being a Congregation for breaking up the Term, I expected y^{e} house full, to see the issue of this business. But it seems the condemned party had agreed with James Peters, & so there was an end of it.

I was not sollicitous about the issue (if conscientious men, as hoped there were such) were appointed to be delegates.

I never spake with any, but they did approve my sentence as just. And so the last Vice Chancellor did think, in whose time the suit was begun.

At this Court I taxed the bill of charges between Rose & Finch, w^{ch} was 18^{sh} at 9^{sh}. If I had known the practice of some

Vice-chancellors, it should have been less then half. But I did as I had enquired.

At the same time, I declared myself to acquiesce, in what was testify'd by the witnesses sworn (it being confirmed by the thoughts of Dr. Whichcote, his tutor, & Mr. Moses Master of the College) that Mr. Haymer was not sanæ memoriæ et mentis, & so not fit for an oath.

Being desired by Mr. Hughs to appoint him a curator, I said, that it was a trick of fraud, to hinder the plaintiff of his debt: nor was it faithfull, for they signify'd a promise in former Court Days, to have the suit go on, and that they did not design the defeating of it by appearing for Mr. Haymer's absence as necessary. I hinted these things to the father of Mr. Haymer & the Proctor Clerk, & spake to Mr. Haymer's father (a man passionate and worldly enough) upon some Christian considerations, to see the controversy ended. He & the plaintiff agreed at last (& were then by an assumpsit of 10^{lib} a piece bound) to refer it to the determination of Dr. Whichcote. This to be before Candlemas. The next day Mr. Clerk comes with old Haymer to Dr. Whichcote, would perswade him, that only the business of charges in y^{e} Court betwixt Haymer & the plaintiff was referred, not the determining of the controversy between them: w^{ch} was false, & not denied by Mr. Clerk, when Dr. Whichcote affirmed the truth of the order in Court; w^{ch} sayth expressly, that the cause is referred to Dr. Whichcote to be ended by febr. 1.

Dec. 16. Was the Congregation for ending of the Term. At that time Mr. G. Haynes his brother, who was Bach. of Arts in New England of a year standing, & now admitted in Pembroke Hall, was incorporated here. His testimonial of degree & carriage was under the hand & seal of Mr. Chancy[1] B.D. (sometime Fellow

[1] Charles Chauncy, who was born in 1589, and became a member of Trinity College, Cambridge. Being a rigid Puritan, he fell under the animadversion of Archbishop Laud, and the High Commission Court; to escape which, he went over to New England, where he was appointed President of Harvard College, which office he held for seventeen years. He died 1671. Colton Mather has commented on the particulars of his life, in his usual entertaining and original manner.—Mather's *Magnalia*, 8vo. edit. 1820, vol. i. p. 418.

of Trinity College here) now Master of the College in New England & others.

Dec. 18. A Court was kept.

Dec. 19. A Senior Soph. of Peter House being complain'd of, by the Proctors for his disturbances & uncivil actions in the schools &c. (as the blowing of a horn in the Sophister's schools, when they were hudling) he confesseth, & is suspended a gradu suscipiendo.

These Courts were adjourned, till after Christmas.

Dec. 22. There was in my chamber, a summary hearing of a cause between Fr. Fynch, & Mr. Will. Lynnet Fellow of Trin. Coll., about Ellis their cook deceased; as if the College were to pay Ellis's engagements. Mr. Clerk proctor for Fynch, did not prove anything against Mr. Lynnet. He put a question to Mr. Lynnet very searching, to w^{ch} Mr. Lynnet answered negatively. Then Mr. Clerk sayd, he could do no more for Fynch in the business. Mr. Hughs proctor for Mr. Lynnet, desired to be dismisst with expences, w^{ch} I might well have done; but because Mr. Clerk was my adversary in my election to the Vice Chancellorship, & had appealed upon the sentence, I gave in the case between Peters, & Deborah Muriel; that he might not think, that I was in enmity, & did deal hardly in anything, I deliberated till next Court.

Dec. 1657. Given to the Grecian 0^{l} 8^{s} 0^{d}.

[In a MS. 4to.]

1657–8.

Jan. 8. A Court was kept again, & then I dismisst Mr. Lynett with expences.

At this time Mr. Clerk (& the Register his friend) said that w^{ch} was false, & not recorded in the Acts of the Court, at the summary hearing; that I did deliberate only upon the expences; whereas I did upon the cause, & I gave Mr. Clerk & Fynch time to prove y^{r} matters, against this Court, though I might have ended it before: but Mr. Clerk did not offer to prove anything this day. Mr. Clerk did much desire, not to be condemned in expences, w^{ch} I thought very unreasonable.

Fr. Fynch his account of the goods of Jo. Ellis deceased, was passt at the petition of Fynch, who had his quietus est.

Jan. 13. There was a Congregation. Mr. Paschall of Queen's Coll. was made one of the University Preachers.

Jan. 15. A Court was kept. And then Fr. Fynch payd the remainder of moneys, being 7^{lib} 6 1ob. & deposited it in the Court.

Jan. 19. Was the University audit.

Jan. 22. There was no Court, because of admitting Batchelors.

Jan. 29. A Court was kept in the Consistory. Then R. Pask, who sued Fynch for a debt from Ellis (for w^{ch} he shewed his bill) was judged to be satisfy'd out of the moneys deposited in the Court by F. Fynch. A suit between Allen & Marshall began.

J. Desborough (a carrier living at Barnwell) who had scholars moneys in his hands, being gone, there was a decree for his goods to be arrested. Jo. Holden had in custody one horse, & two cows: these being chargable to keep, Mr. Clerk moved, that they might be sold: but I was willing to stay for the man's return, who returning satisfy'd the scholers.

Febr. 5. A Court was kept in my chamber (the weather being very bad.) Then was put a vacat to the controversy, depending between Beeston & Wade, about the execution of a sentence, for Beeston against Wade, when Dr. Tuckney was Vice Chancellor: the business being now by consent referred to Mr. West & Mr. Hughs.

The suit between Allen & Marshal proceeded.

Febr. 12. A Court was kept in my chamber.

Out of the 2^{lib} 2^{s} 1^{d} remaining of the money Mr. Fynch had deposited, I allowed 37^{sh} to Mr. Martin Buck apothecary, who proved a debt from Ellis of 5^{lib} &c. (besides an old debt) upon Mr. Clerk's moving. 5^{sh} was reserved for Mr. Day apothecary, if Mr. Day did prove his debt, w^{ch} was 14^{sh}.

The witnesses on the part of Allen & Marshall had been examined & repeated, & now Mr. Clerk alledged, that Chr. Hawks of Born is a necessary witness, & desired, that he might have a month's time [to bring] him, & that the cause should stand for a month.

Christopher Moil M.A. of King's Coll. was sworn Proctor of the Court.

Febr. 19. A Court was kept in my chamber.

The Taxers began y^r^ suit against the Brewers for serving unlicensed ale-houses. Mr. Clerk asked, whome they would have to be Proctor? Mr. Fog sayd, him. So Mr. Clerk desired, that the brewers being summoned, & not appearing, might be punisht for their contempt. But I would not then punish, allowing of what was sayd, for the absences of some.

Febr. 24. Was a Congregation.

Mr. Barrow, who has leave to travell, was dispensed with till his return, as to his answere in Scholis Theologicis.

Febr. 26. A Court was kept in the Consistory.

The business between Marshall & Allen was removed. It had been respited from Febr. 5. by consent of the Proctors, because one witness could not then be produced, without a subpœna from Chancery. The witness appeared in this Court and was sworn.

The brewers were called, who not appearing the 2nd time, were fined to pay each 3^s^ 4^d^.

[In an Almanack. Dr. W.]

Mar. 1, 1657,8. I preached in chapell (at sacrament) on 1 Joh. v. 3.

March 3. I received the box about L^d^ Maynard's lecture.

[From a MSS. 4to.]

March 2. The brewers, with Mr. Twelves, came to my lodging. They were troubled that the taxers had a proctor, they having none allowed for them. I told them, that there should be no proctor, that there was no need; if the matter was proved, I would punish, & I told them roundly of the evill of it.

March 4. The woman at the Cock, (one malæ famæ) was accused by the Proctors for entertaining scholers all night Jan. 21. She confesst it, & was punisht 40^sh^ according to statute.

March 5. A Court was kept in the Consistory.

Mr. Sammes, proctor for Mr. Marshall against Allen was alledged to be sick. Mr. Hughs produced Mr. Marshal's letter constituting him proctor for him.

Mr. Lee of Christ's Coll. desired execution of the sentence against the brewers, given by the former Vicechan. in Oct. last, wch I granted. It was for selling beer to unlicensed ale Houses. Complaints were made by the Proctors against houses entertaining scholars, & against 2 daughters of Prisely.

March 7. I preached at St. Marie's on 1 Joh. v. 3.

March 11. Mrs. H. of the Wildman (one of bad fame) was before me in my chamber. Mr. Proctor Miles accused her of entertaining scholars. One of them was brought to confess it. He staid in her house till 11 at night, & he offered to bring proof of 2 scholars (gentlemen) that were hid there, when the Proctor came. She would neither affirm, nor deny it, she said, being loth to have testimony brought about it. So I punished her according to statute, to pay 40sh.

March 12. A Court Day in Consistory. Mr. Sammes the proctor for Mr. Marshal being sick of a fever, Mr. Hughs produced a letter from Mr. Marshall, whereby he constituted him proctor. So he excepted against the actor.

March 19. A Court was kept. Mr. Cholmely of Peter House appeared, & sayd, that Mr. Sammes continued very ill, desiring that nothing further might be done as yet, in regard that Mr. Sammes had something to say in the business, not fit to be communicated to any persons. Mr. Clerk desired, that by the next Court Day cause might be shewn, why we should not proceed to information. And so it was ordered.

Prisley, the mother appeared. Mr. Clerk read a paper containing a testimoniall of her 2 daughters, subscribed by severall of the parish.

The Proctors alledged, that they had witnesses to prove that Prisley entertained scholars, & that her daughters were malæ famæ.

Ordered, that the witnesses should be brought forth &c.

Joseph Spense, Cooke of Katharine Hall, was sworn a privileged person.

1658.

March 25, 1658. I was at the sermon in King's College Chapell.

March 28. I preached at Ditton in the afternoon on Prov. iii. 17.

Apr. 21. (A wet day.) The noise in my right ear began.

From a MS. 4to.

April 23. A Court was kept in my chamber. Mr. Joseph Clerk, & Mr. H. Falconbridge exhibited a substitution under the hand & seal of Mr. Jo. Clerk, original proctor for Allen. Proctors on both sides desired a day to inform. The day was appointed. Mr. Moil of King's Coll. exhibited a proxy in writing, under the hand & seal of Marshall.

D. at the Sun (a bad house) being accused by the Proctors, for entertaining scholars &c. was condemned to pay, 40^{sh}.

Apr. 28. Was the day for information in Allen's & Marshall's cause. Dr. Owen, Mr. Jos. Clerk, & Mr. Falconbridge appeared for Allen, & Mr. Hughs, & Mr. Moil for Marshall.

Dr. Whichcote, & Dr. Theophilus Dillingham were at the hearing.

Dr. Owen &c. did not so manage the business, as to make it so clear, for Allen's right, as was expected. Dr. Whichcote thought then, that it was clear against Allen, but was afterwards of another minde.

It was not so clear, that Allen (who had a license for vintner) was a privileged person, nor could others make it so clear. Yet I supposed, that might be said w^{ch} was considerable for it, though not so express in the composition between the University & town, nor in Queen Eliz. charter, where privileged persons are described.

Before this I had by one of Caldicot an habeas corpus &c. from the Common Pleas brought to me (Mr. Moil came along with the party) I told them, that the power of y^{e} University was clear. I was not awed by it. Sr Orlando Bridgman's[1] judgment for Allen

[1] Sir Orlando Bridgeman, the son of Dr. John Bridgeman, Bishop of Chester, was sent to Queen's College, Cambridge, and became afterwards an eminent lawyer. He sat in the Long Parliament for Wigan, and when hostilities commenced between the King and the Parliament, he took a decided and active part in favour of the

being shewn me, I found, that they had misinformed S^r^ Orlando Bridgman, in one particular. Besides, after the habeas corpus was shewed me, Marshall by his proctors desired sentence, & so did own my power, & cease from his habeas corpus: though afterwards his friends did move me, to own it.

I did deliberate more then one day about giving sentence; so have my predecessors as appears by Acts of the Court. And Dr. Theophilus Dillingham, my deputy, did deliberate several days, & desired to be farther informed. And Allen was non suited, withdrew his cause. Dr. Dillingham made him pay the expences. And the suit began again. Mr. Jo. Clerk the proctor, having (as Mr. Hughs objected) failed, in not declaring Allen a privileged person, & that the bond was within the limits of the University. That this was a materiall failing, was the judgment of 2 Drs. of Law.

former. On the Restoration he was created Lord Chief Baron of the Court of Exchequer, and presided at the trial of the regicides. He was subsequently made Chief Justice of the Court of Common Pleas, and few judges have ever held that office with more deserved reputation. On the 31st of August, 1667, the Great Seal was delivered to him, which he held as Lord Keeper till November 16th, 1672, when he was succeeded by the famous, or rather infamous, Lord Shaftsbury. He died at his residence at Teddington in 1674. He was unquestionably an honest man, and a sound and able lawyer. Some of his contemporaries have given rather a disparaging account of the manner in which he discharged the functions of an equity judge. It must, however, be recollected that he was made Lord Keeper very late in life, at a period when equity, as a science, was in its infancy; but certainly the reports of his decisions which exist, show no apparent want of soundness or equitable principle. Of those who have censured him, Burnet is little to be relied upon, and Roger North had a grudge against him on his brother Lord Guildford's account. It should not be forgotten that Bridgeman had the courage to speak against Strafford's attainder; and that his final fall from office took place solely because he would not lend himself to the iniquitous measures of the Court. In Lord Campbell's amusing *Lives of the Chancellors*, a biography of Bridgeman is contained in vol. iii. p. 271; but the reader should be cautioned in this case, as well as in that of Lord Guildford's, against the evident want of fairness and impartiality which both articles display. When he tells us of the former that "*he turned out a most execrably bad equity judge*," and of the latter that "*he was one of the most odious men who ever held the Great Seal of England*," one cannot but regret that the vehemence of the party advocate should only be seen when we look for the still small voice of historical truth.

May 4. A Court was kept in my chamber. Witnesses were produced against Mary & Margaret Prisley.

May 23. I preached at Ditton. May 24. I preached in chapell, at sacrament.

May 1658. For bringing the hamper of wine 4^{sh}. For the wine 3^{lib} 3^{s} 0^{d}.

May 29. I received of Mr. Smyth of Christ's Coll. that antient book, the Syriac Version of the Prophets &c. & did deliver to him Dr. Walton's bond of 200^{lib} for the book, w^{ch} was borrowed of the University in Dr. Lightfoot's year.

May 1658. Collected in the University of Cambridge towards the relief of the Protestants in Poland.[1]

		lib	sh	d
May 27.	Received from Trin. Coll., by Mr. Muriel..	8	0	0
May 29.	Rec^{d} from Corpus Christi Coll. by Mr. Lamplugh	1	0	0
May 29.	Rec^{d} of Eman. Coll. by Dr. Dillingham's man	3	0	0
May 31.	Rec^{d} from Sidney Coll. by the butler	3	0	0
May 31.	Rec^{d} from Pembroke Hall by Mr. Cook....	2	10	0
Jun. 1.	Rec^{d} from Gonv. & Caius Coll. by Mr. Marsh	4	0	0
Jun. 4.	Rec^{d} from Christ's Coll. by Mr. Sedgwyck..	4	0	0
Jun. 4.	Rec^{d} from Clare Hall, by Dr. Dillingham's man	4	0	0
Jun. 6.	Rec^{d} from Trinity Hall, by Simon Abbot....	1	7	6
Jun. 6.	Rec^{d} from Peterhouse by John Danks.....	2	0	0
Jun. 7.	Rec^{d} from Magd. Coll., by Mr. Wood.....	3	0	0
Jun. 8.	Rec^{d} from Queen's Coll., by Mr. Percivall..	3	0	0
Jun. 9.	Rec^{d} from St. John's Coll., by Mr. Fogg....	8	2	10
Jun. 10.	Rec^{d} from Kath. Hall, by Mr. Barker	3	5	0
Jun. 10.	Rec^{d} from King's Coll. by Sa. Moody.....	3	0	0
Jun. 12.	Rec^{d} from Jesus Coll. (dedi 11^{sh} 2^{d}).....	2	12	8
	Summe of all is..... (55 18 0) —	56	0	0

[1] These collections were general throughout the country. Whitelock has this notice under the date April 11, 1658, "I furthered a collection for the persecuted Protestants in Poland and Bohemia." — *Whitelock Mem.* p. 673.

MS. 4to.

May 28. A Court was kept in the Consistory.

The Prisley's father, who was summoned to appear, not coming, was punisht for his contumacy. Their mother came. Mr. Proctor Miles desired judgment in the case by him moved. Hereupon I said, that I had with great patience attended the management of this business. Such solemnity was not heretofore used, but shorter dispatch. There were 2 days of examination & witnesses sworn. She & her 2 daughters had free liberty to speak, what they had to say for themselves, & in answere to what was witnessed against them. That if the statute of Eliz. 4. about all women above 12 & under 40 had been executed, they (& the like) might have been free from endangering others, & prejudicing themselves. That the securing of scholars against temptations to lasciviousness, wantonness &c. was to be my great care. That I did judg her daughter Mary Prisley's stay to be unsafe: & did therefore order her to take care, that her daughter Mary (against whome more was proved) should be removed 4 miles from Cambridge (tanquam fœmina de malo suspecta) & this to be done by Friday next. That concerning the other daughter, I would deliberate. King Charles in his directions, orders the Vicechancellor to command the woman or women suspected, to remove out of y^e^ town &c.

I said also, that it had been better, if the father had been present. But it was said, he was a peevish, childish old man, & could not speak in Court, as he ought.

From the Register Book.

28 May in the Consistory &c. present me Math. Whin Not. pub.

Mr. Proctors against Priscilla.[1]

The witnesses produced & sworn on the part of Mr. Proctors, were examined before Mr. Vice-chan., in open Court, before the

[1] Priscilla and Prisley seem to be used indiscriminately as the name of these persons.

Priscillas, & the cause continued till this day. At w^{ch} day & place appeared the mother of the Priscillas. Then Holden certify'd that he had personally warned Mary & Margaret Priscillays to appear this day, & they being thrice called, & not appearing, Mr. Proctors accused y^{r} contempt, & desiring sentence against them, according to the statutes of the University. And the Vice Chan., at the petition of Mr. Proctors, in regard that it appeareth by the depositions of witnesses upon othe, that Mary Pris: is fæmina de malo suspecta, did give sentence, that Mary Pris: should be removed 4 miles out of the University & town of Cambr., before this day sevennight, tanquam fæmina de malo suspecta. and concerning Margaret Pris. the Judg did deliberate till next Court.

From MS. 4to.

At this time the cause betwixt Allen & Marshall was called, & I did deliberate, the cause standing under the hope of agreement.

I speaking with both parties, they severally expresst a wish to have it referred. Allen would have it referred to Dr. Whicheote, & Dr. Theophilus Dillingham. Marshall was not willing to have it referred to them; but to Dr. King or Mr. Croweh or Mr. Byng. Allen to choose any of the 3. Dr. Owen said, he should do it. Allen liked it.

Jun. 15. Mr. Proctor Miles accused a B.A. of Queen's Coll. of an abusive speech in the schools. Jun. 17. I suspended him a gradu &c. Nov. 1. I absolved him. [Mr. Miles being very sensible of the evil, thought that a recantation would not availe. MS.]

Jun. 18. A Court was kept. Dr. Whichcote sat deputy Vice Chancellor.

Taxers against Brewers. Hampton appeared, and was condemned for serving unlicenst houses. Jo. Priest's will was proved the same day. Not allowed for it, nor for Wid. Richardson's.

Jun. 1658. Given by me to the Bohem: 13^{sh} 8^{d}.

Commencement.

Priores Preces in Comitiis a° 1658.

Adjutorium nostrum in nomine Domini, qui fecit cœlum et terram. Deus misereatur nostri et benedicat nobis, et illuminet vultum suum super nos, et misereatur nostri, ut cognoscamus in terra viam tuam, viam rectam, viam veritatis et pacis.

Pater luminum, a quo descendit omnis donatio bona, et omne donum perfectum, te humillime obtestamur, ut nobis in presentiarum, pro summâ tuâ benignitate affulgeas, ut in lumine tuo videamus lumen. Fac, ut liberi ab omni vitioso affectu et prejudicio, veritatem sectemur in charitate. Mitte lucem tuam, et veritatem. Ipsæ nos adducant ad montem sanctitatis tuæ, ad myriadas angelorum, et ad novi fœderis mediatorem Jesum. Cui sit honos in sæcula sæculorum. Amen.

Exordium Determinationis in Comitiis a° 1658.

Quæst. { Omnia ad salutem necessaria perspicue traduntur in SStâ. / Linguarum et artium peritia Theologiæ tractandæ est apprime utilis.

De quæstione priori, nihil dicam post Doctiss. Respondentem, qui de eâ disseruit eum copiose, tum illuminate. De altera, quam brevissime, provideq, non immorabor in terminorum explicatione; quin et ipsi sat perspicui sunt, et illos operosius enarrare nihil aliud esset, quam λυχνον ἐν μεσημβρία ἄπτειν. Quibus hæc thesis, quæ asstruit linguarum et artium usum in sacris, permolestum est, ii maxime in ore habent verbum Domini (ut Judæi olim, Templum Domini) in eo multum sibi placent, quod singulari quadam peritiâ imbuti sint; Quare ut istorum decutiam fastum, studii prætium duxi disquirere, annon linguarum et artium peritia SStæ. enarrandæ, adeoq, Theologiæ tractandæ apprime utilis cum Theologiæ fundamentum sit sacra scriptura.

Preces posteriores in Comitiis a° 1658.

Non nobis, Domine, non nobis, sed nomini tuo damus gloriam, propter misericordiam et benignitatem tuam. Pater misericordia-

rum apud quem est benignitas et copiosa redemptio, condona infirmitates nostras, et gratiam fac nobis secundum amplitudinem miserationum tuarum in Christo Jesu. Concede quæsumus, ut quæ a nobis hodie disputata sunt, cedunt in nominis tui gloriam et augmentum veritatis, quæ est secundum pietatem et pacem. Quin et da, benigne Deus, ut studia nostra, et conamina universa, cedant in gloriam tui nominis, et uberrimum ecclesiæ emolumentum, per Jesum Christum &c.

The perfection, authority, & credibility of the Holy Scriptures, discoursed in a sermon, before the Univ. of Cambridge, at the commencement Jul. 4, 1658, by Nathanael Ingelo D.D. & Fellow of Eton Coll. London printed &c.

[The beginning of the Epistle Dedicatory.]

To the Right Worshipfull Dr. John Worthington Vice Chancellor & the rest of the Heads, together with the Fellows of the several Colleges — the University of Cambridge.

Right Worshipfull & Rev^d^

I have made bold to prefix your names, to this short discourse, since you were pleas'd to honour it with your courteous acceptance, I cannot but pay it down, as your own by gratefull aeknowledgment. The benignity of w^ch^ I have had experience, makes me confident the second time. Your candor takes of those fears, w^ch^ otherwise I should justly entertain, upon the thoughts of your judgment. I have here represented to your eyes, what you heard, with a small addition of some things, w^ch^ could not conveniently be spoken for want of time, w^ch^ was then more then ordinarily, but very justly shortned by the commemoration.

The Anthem at Mr. Rogers his Musick
Act. July 1658.
Præludium.

Exultate justi, in Domino, rectis est laus decora. Cantate *Deum* Canticum novum, Scite pulsate cum læto sonitu. [Treble solus.]

Quia rectum est verbum Domini, et omne opus ejus in fide. Diligit justitiam et judicium, misericordiâ Domini plena est terra. [Tenor & contra: 2 voc.]

I. Sympho.

Quam pretiosa est benignitas tua, Deus! Filii hominum in tegmine alarum tuarum sperabunt, saturabuntur pinguedine Domus tuæ. De torrente deliciarum potabis eos. [Contra solus.]

Nam apud te est Fons vitæ, in luce tuâ lucem videamus. [Treble solus.]

Extende tuam clementiam in eos qui te norunt, et justitiam tuam his, qui recto sunt corde. Ne me superborum pes aggrediatur, ne moveat me manus impiorum. [Chor. 4 voc.]

Deus est nobis spes et robur, Auxilium in adversis præsentissimum. Ideireo non timebimus, licet moveatur terra, et montes transferantur in medium mare. [Bassus solus.]

Flumen amænum lætificat civitatem Dei, sacrum supremi domicilium. [Treble solus.]

Deus est medio illius; non dimovebitur. [2 voc.]

Deus illam mature adjuvabit. [3 voc.]

II. Sympho.

Durat misericordia Domini a seculo in seculum, erga timentes eum, et justitia ejus erga Filios, erga observantes Fœdus ipsius, et qui sunt memores mandatorum ejus, ad faciendum ea. [2 voc.]

Collauda Dominum anima mea, et omnia interiora mea, benedicite sancto ejus nomini. [Bassus solus.]

Chorus Ultimus.

Sit benedictus Dominus, Deus Israelis, qui solus facit mirabilia. Sit benedictum nomen ejus gloriosum, et impleatur gloriâ ejus tota terra. Nos benedicemus Deo, et nunc, et in seculum. Ejus clementia erga nos excellit; Hallelujah, et Fides Domini in æternum. Hallelujah. [Chor. 5 voc.]

Dr. Worthington's note &c. B.[enjamin] R.[ogers] made B.M. 3 Julii.

Oratiuncula ad Professorem Th.[eologiæ] in Comitiis anno 1658.

Venerande Pater. Ex his quæ modo adducta sunt (ut ex hesternâ exercitatione) liceat nobis laudare fortunas, qui filium nactus es, tali pietate, tali ingenio præditum. Jam tuum est (pro ratione provinciæ, quam sustines) uno aut altero argumento tentare filii tui robur. Age igitur, et (prout soles) nervose ac benevole, ut sentiat filius tuus, et opponentis doctum acumen, et patris singularem humanitatem.

Oratiuncula ad Respondentem.

Ecquid restat, doctissime Respondens, quam ut te cum debitis, meritissimisq, laudibus dimittam? Novi ego pectoris candorem, morum comitatem, fidissimam amicitiam. Jam norunt omnes præclaras animi tui dotes; quorum haud leve specimen, et hodie, et heri, exhibuisti. Sentio me versari in debito et fæcundo argumento, sed non sum sat dives temporis. Unicum hoc addam. Redi tandem ad Etonenses tuos, honoribus academicis insignitus; nec minus re, quam nomine Doctor Angelicus.

Jul. 14, 1658. Mr. Brereton went away this day.

Jul. 16, 1658. I delivered to Jon. Pindar Sachah Persicus (w^{ch} received y^{e} day before) & Mr. Jer. Rich his little book.[1]

[In an Almanack.]

Jul. 18, 1658. I preached at Ditton.

Jul. 27. I & my wife went for London.

Jul. 30. We came to Frogmore. For Nowell's picture 1^{l} 1^{sh} 6^{d}. Colet's picture 1^{l} 18^{sh} 0^{d}.[2]

[1] Jeremiah Rich was the author of "A System of Short Hand," which has been commended by Locke. The book mentioned in the text would either be "Semigraphy, or Art's Rarity," Lond. 1654, 12mo; or "The Pen's Dexterity, or the Art of Writing Short Hand," Lond. 1659, 12mo. Both which were by Rich; and the latter of which has been frequently reprinted, with additions by William Addy, Nath. Stringer, Samuel Botley and others.

[2] These two portraits were, probably, purchased to present to his College. For the Life of Alexander Nowell, Dean of St. Paul's, the reader cannot better be referred than to Churton's excellent Biographical Work, (Oxf. 1809, 8vo,) of which a new edition would be acceptable to the public. That of Dr. John Colet, the Founder of St. Paul's School, has been written by Dr. Samuel Knight, and published Lond. 1724, 8vo.

Jul. 27. For coach for me & uxor &c. 3^{lib} 2^{s} 6.

Aug. 8. I preached at Windsor. Aug. 15. I preached at Eton on 1 Jo. v. 3. Aug. 29. I preached at Windsor on 1 Joh. v. 3.

[In MS. 4to.]

Aug. 28, 1658. Moses Horne's will was proved.

Sept. 1. Mr. Crompton's of St. John's will was proved: Dr. Theoph. Dillingham being Deputy Vicechan.

Sept. 4, 1658. I returned to Cambridge. Laus Deo.

Sept. 7. At the Proctor's Booth in Sturbridge, I did (at the petition of the Proctors) decree, that Mary Prisley should be kept in safe custody, till she was bound with sufficient surcties that she would not come within 4 miles of the precincts of the University of Cambridge, without the leave & consent of me the present Vice Chan. & my successors.

[In a Book of Expences.]

Sept. 1658. To the K. servants at Dr. Uty's entreaty 0 5^{sh} 0. To a Grecian 2^{sh} 6^{d}. To a poor woman 5^{sh}. Given in tokens to my brother's children 1^{lib} 0 0.

In a letter to Mrs. Worthington Sept. 14, 1658. —— I shall not delay to take the first opportunity of seeing my dear. It may be the next week. ——

Sept. 19. I preached at Ditton.

Sept. 21. I went out of Cambr. Sept. 22. Came to Frogmore.

To the Deputy Vice Chancellor of the Univ. of Cambridge.

S^{r}

Last Saturday night I received a letter from one, who had from Dr. Wilkins [1] this account of what is intended, & in preparation at Oxford.

[1] John Wilkins was born at Fawsley, near Daventry, in Northamptonshire, the residence of his maternal grandfather, the famous John Dod, the Puritan, in the year 1614. He died November 19, 1672, at Tillotson's house, in Chancery-lane, London, having been Bishop of Chester from 1668 to his death. Particulars of

"Dr. Wilkins tells me, that they had last Friday (7ber 18) a "Convocation at Oxford, at wch it was resolved, that a letter should "be drawn up by the University Orator, to condole the death of "his late Highness, & to congratulate the succession of the present. "He every day expects the coming up of that letter, & withall "tells me, their University has appointed verses to be made accord-"ing to custome in such cases."

Thus far that letter. Possibly the like intelligence may have come to some of the Heads of our University: wch if I had been acquainted with sooner, I should have taken the first opportunity, of communicating it to you, as I do now, & shall do, if any further intelligence comes to me, the knowledge whereof may be any way for the service of the University. You will think it requisite to advise with the Heads about what shall be resolved. For the present I have nothing to add, but commending you to the protection of the Almighty I rest

Your affectionate friend

7br 27, 1658. J.[ohn] W.[orthington]

his life and a list of his works will be found in the *Biographia Britannica*, and Chalmers's *Biographical Dictionary*, art. Wilkins. It is however to be lamented that of one whose pursuits were so various, and whose correspondence with men of science and learning was so universal, no more satisfactory memorial has yet been furnished. He bequeathed his papers to Dr., afterwards Archbishop Tillotson, who does not seem to have made any further use of them than by publishing a posthumous theological treatise and a volume of sermons. As a Divine, Wilkins, though his writings are highly respectable and were popular in his own day, is scarcely entitled to rank amongst those whose vast learning and transcendant powers reflected such honour on England in the middle of the seventeenth century. The Ushers, the Medes, the Pearsons, and the Cudworths, were of another class. As a mechanical and philosophical writer, he may yet be consulted with interest and entertainment, and, though his treatises contain much that is chimerical and absurd, they form a curious repository which will always be of value to the enquirer into the history of the progressive advancement of science. His philosophical treatises have been published more than once in a collected form. The last edition is in 1802, in two vols. 8vo. This, it must be observed, does not include what is on several accounts the most valuable of his works, his "Essay on a Real Character and a Philosophical Language," which appeared in 1668, folio; a work eminently interesting, and on which, and the fact of his having been one of the first promoters of the meetings which led to the formation of the Royal Society, the fame of Wilkins will hereafter rest.

[In an Almanack.]

Oct. 25, 1658. I came from Frogmore. Oct. 26. To Cambridge. Laus Deo.

Oct. 28. My wife was delivered of a daughter.

Oct. 31, 1658. I preached at St. Marie's the commemoration sermon.[1]

[1] [The following Accounts connected with Dr. Worthington's Vice Chancellorship it has not been thought necessary to incorporate in the text, though, as affording a record of the usage of the University at the period, they may deserve to find a place in a note. — Ed.]

Receipts for myself as Vice Chancellor.

	lib.	sh	d.
Nov. 9, 1657. For proving G. Hatley's will 2sh. 6d. & for 2 certificats 2sh.	0	4	6
For proving Mrs. Smekergill's will, recd. of Mr. Whin Febr. 2, 1657-8....	0	2	6
For intimation & Mr. Fynch's quietus est	0	7	0
Jan. 23, 1657-8. Recd. of Mr. Proctor Miles, 147 groats for so many B.A.	2	9	0
Receiv'd. Jul. 13, 1658, of Mr. Proctor Miles for 20 B.A.	0	6	8
Apr. 8, 1658. Recd. of Mr. Proctor Spearing for 60 Inceptors, 2sh for each	6	0	0
Apr. 29. Recd. of Mr. Proctor Miles 23 groats, for so many Commencers B.A. till 21 Apr.	0	7	8
Recd. then for 2 Compounders, Mr. Gross of Christ's College & Sr Thorp of Sidn.	4	0	0
May 13. Recd. 12d. for each licence for 55 victualing houses	2	15	0
July 10. Recd. for 66 Inceptors	6	12	0
For 4 Drs. of Physic & one Dr. Incorporate, 4sh for each	1	0	0
For one Dr. of Physic Bachelor of the Faculty	0	2	0
For 2 Practitioners in Physick	0	4	0
For 4 Bachelors of Divinity	0	8	0
For one Dr. in Div. per saltum	0	4	0
For one Dr. of Div. Bach. of Divinity before	0	2	0
For 5 Compounders, Dr. Ingelo double, Dr. Collins, Mr. Place, Mr. Norris	10	0	0
Jul. 13. Recd. for one Compounder, Sr Isaac of Katharine Hall	2	0	0
Oct. 29. Recd. for another viz. Mr. Falconbridg of Trin. Hall	2	0	0
Recd. for 98 Matriculat. whereof 12 Fellows, & 86 Pens.	0	16	4
Recd. Oct. 29, of Dr. Whichcote, from Gonv. & Caius Coll.	1	0	0
Recd. Dec. ult. of Mr. Spearing for 31 seals, 4d each	0	10	4

From a MS. 4to.
Ex Computo Jo. Worthington S.T.P. nuper
Procan. Acad. Cant. pro uno anno integro
finito, Novembr. 3, 1658.
Inter Onera.

To Mrs. Mary Worthington at Frogmore.

My Dear. —— I wrote to thee on Munday. This further for thy joy I have to add, that I am free from my burdensome office. Yesterday Dr. Bond was chosen Vice-chancellor, having 2 or 3 voices more then Dr. Dillingham. I hope to be with thee next week, &c.

Jes. Coll. Nov. 5, 1658. } Thine always, Jo. Worthington.

Inprimis oneratur cum pede computi Drs. Dillingham nuper Procan.	233	0	2ob.
Item cum reditu Burwellensi pro anno integro finito Sept. 29, 1658.	155	0	0
Item cum reditu Ter. et Ten. infra Cantabr. pro ao. integro finito Sept. 29, 1658.	08	10	0

		lib.	sh.	d.
Item cum Feodo pro Cathedrâ Juris Civilis		1	6	8
It. cum Cautionibus.	Drs. Ingelo, Th. Drs. pro determinatione	2	0	0
	Mri. Rust Th. Bach. pro Concione ad Clerum	6	13	4
	Mri. Jacomb pro conc ad cle. et una Oppos.	6	13	4
	Mri. Rolt pro Concione ad Clerum	6	13	4
	Mri. Brunsell Med. B. pro unâ Respons	10	0	0
	Mri. Ardern Med. B. pro unâ Respons	10	0	0
	Inter Exonerationes.			
Cautions repayd.	To Dr. Theoph. Dillingham, upon performance of his Sermon ad Clerum	10	2	0
	To Mr. Lamplugh pro consimili 6 lib. Mr. Wilson pro consimili 6 lib.	12	0	0
	To Mr. Rolt pro consimili 6 lib. 13 4. to Dr. Gardiner upon perform. of Determ	2	0	0
	To Mr. Crosse upon performance of his Act & Oppos...	15	0	0
	To Mr. Ardern upon performance of his Act	10	0	0
Counsellors by Patent.	To Mr. Fountain for ye year 1658	2	0	0
	To Serjeant Bernard for ye year 58	2	0	0
	Memoranda that Sr Orlando Bridgman, sent back his Fee to me, to be disposed to Poor Scholars, wch was accordingly done	2	0	0
Library.	Keeper Mr. More, payd him by Mr. Hughs, for ye year ending at Mich. 1658	10	0	0
	For binding Mr. Dugdal's Antiq. of St. Pauls	00	6	8
	For a Box for the East Indian MS. given by Dr. Bernard	00	5	6
Mathematic Lecturer, Mr. Foxcroft, his years stipend		04	0	0

[In an Almanack.]

Nov. 5. I preached at Ditton. Nov. 7. I preached at Ditton.

Nov. 9. I went from Cambridge. Nov. 10. Came to Frogmore. Nov. 19. My daughter was baptized by Dr. Ingelo, & named Mary.

Nov. 22. I came from Frogmore to London. Nov. 28. I preached at Basinghaw Church, London.

Dec. 3. I came to Cambridge. It was very cold in our faces, & the way slippery. L. D.

Dec. 5. I preached at Ditton. Dec. 12. I preached at Ditton. Dec. 13, 1658. Payd Mr. Illingworth for preaching at Ditton 12^{lib}. Dec. 19 & Dec. 26. I preached at Ditton.

Dr. Worthington to Mr. S. Hartlib, Dec. 21, 1658.

Yours of Dec^{r} 10, came to me the last week, with two inclosed papers. That from Dublin expressed a very affectionate zeal for a good impression of the Bible, & the gentleman, I hope, will have his wish, for before I went out of my office (of Vice Chancellor) I did give order (several months since) for a fair impression of the Bible in folio,[1] which is now a great way advanced, & the other books in the press move but slowly, that this may be the sooner dispatch'd. For a fair large letter, large paper, with fair margin, &c., there was never such a Bible in being. It is larger than the largest of the Bibles printed by Mr. Buck in 1639, since which year there hath not been a Bible printed at Cambridge in folio, & therefore I know not what the gentleman means by a thin Bible in folio extremely dislik'd by him. For those that were then printed, were better than ever any before, for true pointing, a good letter,

Kennet's Register, p. 868.

[1] This was printed at Cambridge by John Field, with chorographical cuts by John Ogilby, but was not published till 1660. It is in large folio. This edition, which may be considered as an unrivalled specimen of the press of the time, was severely censured by Bishop Wetenhal in his "Scripture Authentic, and Faith Certain," 1686. In Acts vi. 3, the word *ye* was substituted for *we*. Lowndes' *Bib. Manual*, vol. i. 178.

printing the additional words to the Hebrew & Greek in another character, (as it ought to be) & this in two hundred places & more, & for affixing in the margin many parallel places of Scripture, in the doing of which two latter pieces of service, Dr. Ward, Mr. Mede, & other grave & learned men took no small pains. This is all that I have to say, in answer to that honest desire of having the Bible neatly & pleasantly printed, & for the vindication of our press from the supposal of being guilty of printing that thin folio Bible lately extant. ———

1658–9.

Jan. 9, 1658-9. I preached at Ditton. Jan. 16. I preached at St. Maries. I gave Barret 20^{sh} of S^{r} Orlando Bridgman's gift.

Jan. 18. I went out of Cambridge. Jan. 20. I came to Frogmore.

Jan. 25. My daughter M.[ary] died.

March 6. I preached at Windsor. Mar. 13. I preached at Horton in Bucks. March 16. I came from Frogmore to London, with my wife & maid.

March 31, 1659. We came out of London. Apr. 1. I, my wife, servant came safe to Cambridge. Laus Deo.

Apr. 10. I preached at Ditton.

S. Hartlib to Dr. Worthington.

Honoured S^{r}

Though I be still full of pains, yet I must needs acknowledge my bounden respects for that singular present you were pleased to bestow upon me. I beseech you S^{r} return my most hearty thanks likewise to that great ornament of your Univ.[ersity] learned Mr. More, for that accurate comment made upon the immortality of the soul, the like I am verily perswaded, hath

Baker's Camb. MSS. as referred to, p. 56.

never been unfolden upon paper in any language whatsoever.[1]

[1] The title of this work is, "The Immortality of the Soul, so farre forth as it is demonstrable from the Knowledge of Nature and the Light of Reason. By Henry More, Fellow of Christ's College, in Cambridge. London, printed for J. Flesher for William Morden, bookseller, in Cambridge," 1659, 8vo. It should, however, be read in the folio edition of More's Philosophical Works, published at London, in 1712, as that edition comprises a translation into English of the very curious scholia first annexed to the Work by the author in the Latin edition of his Opera Philosophica, published at London, 1679, folio. The Treatise itself is dedicated to Edward, Lord Viscount Conway and Kilulta. The author speaks of "that pleasant retirement enjoyed at Ragley during my abode with your Lordship; the solemness of the place, those shady walks, those hills and woods wherein often having lost the sight of the rest of the world, and the world of me, I found out in that hidden solitude the choicest Theories in the following Discourse." The Immortality of the Soul is one of the most characteristic of More's Works, replete with refined speculations on the nature of the soul, and a future state; in which he describes all the circumstances attending the latter, as particularly and with as much confidence as if he were giving an account of the every day objects of terrestrial vision. In one of his conversations with Boswell concerning the nature of the happiness to be enjoyed by disembodied spirits, Dr. Johnson says, on Boswell's inquiring, "Is there any harm in our forming to ourselves conjectures as to the particulars of our happiness, though the Scripture has said but very little on the subject: 'We know not what we shall be.'" Johnson. "Sir; There is no harm. What philosophy suggests to us on this topic, is probable; what Scripture tells us, is certain. Dr. Henry More has carried it as far as philosophy can." (Boswell's Life, edit. 1835, vol. iii. p. 192.) Some notice of these speculations may be interesting to the reader. After deciding "In what form and garb the souls of men deceased and the Aërial Genii converse with one another," and concluding that the better sorts of spirits so converse in human shape, and the worst kind "for the most part in human form, though disguised with ugly circumstances," he next considers "how they mutually entertain one another in passing away the time." He decides "That the souls of men deceased, and the rest of the Aërial Dæmons, may administer much content to one another in mutual conferences concerning the nature of things, whether moral, natural, or metaphysical. For to think that the quitting the earthly body entitles us to an Omnisciency, is a fable never enough to be laugh'd at. And Socrates, somewhere in Plato, presages that he shall continue his old trade when he comes into the other world; convincing and confounding the idle and vain-glorious sophists wherever he went. And by the same reason Platonists, Aristotelians, Stoicks, Epicureans, and whatever other sects and humors are on the earth, may in likelihood be met with there, so far as that estate will permit; though they cannot doubt of all things we doubt of here. For these Aërial Spirits know that themselves are, and that the souls of men subsist and act after death, unless such as are too deeply tinctured with Avenroism. But they may doubt whether they will hold out for ever, or whether they will perish at the conflagration of the world, as the stoicks

This is also our noble friend's[1] judgment of it, to whom I presented one of the three copies in the packet, according to your directions. That to Mr. Beale[2] is going on Saturday, the honest gentleman

would have them. It may be also a great controversie amongst them, whether Pythagoras's or Ptolemie's Hypothesis be true concerning the motion of the earth; and whether the stars be so big as some define them. For these lower Dæmons have no better means then we to assure themselves of the truth or falsehood of these opinions. Besides the discourse of news, of the affairs as well of the earth as aire. For the Aërial Inhabitants cannot be less active then the Terrestrial, nor less busie, either in the performance of some solemn exercises, or in carrying on designs party against party; and that either more private or more publick; the events of which will fill the Aërial Regions with a quick spreading fame of their actions. To say nothing of prudential conjectures concerning future successes aforehand, and innumerable other entertains of conference, which would be too long to reckon up, but bear a very near analogy to such as men pass away their time in here." Amongst other employments of departed spirits he speaks of "their graceful dancing, their melodious singing and playing, with accents so sweet and soft as if we should imagine the aire here of itself to compose lessons and send forth musical sounds without the help of any terrestrial instrument." Next comes the question whether they eat and drink; and he observes, "there is no small difficulty in both whence the good or bad Genii may have their food; though it may be easy enough to conceive that they may feed and refresh their vehicles." For this purpose, however, he resolves, "that in the tranquillity of those upper regions, that Promus Condus of the Universe, the Spirit of Nature, may silently send forth whole gardens and orchards of most delectable fruits and flowers," and so "will recreate their palates with such fruits, whose natural juice will vie with their noblest extractions and quintessences. For such certainly will they there find, the blood of the grape, the rubie coloured cherries and nectarines." His next chapter refers to "their political order and laws." He tells us "that the souls of men deceased and the dæmons being endued with corporeal sense, and therefore capable of pleasure and pain, and consequently of both injury and punishments, it is manifest that having the use of reason, *they cannot fail to mould themselves into some political form or other, and so to be divided into nations and provinces, and to have their officers of state from the King on his Throne to the very lowest and most abhorred executioners of justice.*" (More's *Immortality of the Soul*, p. 429, edit. 1659.)

[1] Mr. Brereton probably is meant.

[2] This ingenious writer, of whom constant mention is made in Hartlib's Correspondence, and who died in 1683, has not yet found his place, which he well deserves, in Chalmers' and other Biographical Collections. The best notice of him is that contained in Birch's *History of the Royal Society*, vol. iv. p. 235, and which I extract.

"John Beal, D.D., who was descended of a good family in Herefordshire, where he was born, being nephew of Sir William Pye, attorney of the Court of Wards. He was born about the year 1603, and educated at first at Worcester school, and

writes as followeth: Your two last are not yet answered, nor now can I do more than abbreviat an acknowledgm^t of yours, without peril of losing my sight totally. I can neither write nor read without a flux of rheume upon my eyes, w^ch glues them together as oft as I sleep. I think it no danger, if I forbear studies one week longer, & then I will endeavour to answer all yours. I am troubled at Mr. Boyles [1] ague, but tis here so epidemical, or indeed

thence removed to Eaton college; from which he was transplanted to King's college in Cambridge, where he read philosophy to the students for two years. At his entrance into that university, he found the writings of the Ramists in high esteem, from which they sunk within three or four years after, without the sollicitation of any party or faction, or other concernment, merely by the prevalence of solid truth and reasonable discourses. And the same fate soon after befel Calvinism in both universities, though defended by the public professors, Collins and Prideaux, by swarms of writers and disputants, the noise of pulpits, all pretences of zeal, and the juncture of many foreign and national correspondencies. Mr. Beal spent some time in his travels abroad, being at Orleans in France, in 1636, when he was thirty-three years of age. His love of learning, and zeal for the promotion of all the most useful parts of it, engaged him in a correspondence with Mr. Samuel Hartlib, and afterwards with Mr. Boyle, many of his letters to the latter being published in the fifth volume of the Works of that great man.

"His zeal for the plantation of orchards for the making of cider was hereditary, his great-grandfather and father being eminent for the same. In consequence of this he wrote two letters addressed to Mr. Hartlib, which were printed by Roger Daniel the printer, in 1656, with the title of 'Herefordshire Orchards a Pattern for England;' within a few years after which, that county gained some hundred thousand pounds sterling by the fame of their orchards. He resided chiefly at Hereford till the year 1660, when he became rector of Yeovil, in Somersetshire, where he resided till his death.

"He was an early member of the Royal Society, being declared an honorary one, January 7, 166$\frac{2}{3}$, and elected a fellow of it on the 21st of the same month. He was promoted to be chaplain to King Charles in 1665, and was likewise doctor of divinity. Several of his papers are printed in the Philosophical Transactions. He was a man of excellent parts, extensive learning, and great public spirit; and the character, which his friend Mr. Hartlib, gave of him in a letter to Mr. Boyle, was, that there was not the like man in this island or continent, who could be made more universally useful."

[1] The Honourable Robert Boyle, "a man," as one of his biographers styles him, "superior to titles and almost to praise: illustrious by birth, by learning, by virtue, but most so as the author and encourager of the New Philosophy," was born at Lismore, in the county of Cork, and province of Munster, in Ireland, on the 25th of February, 1626-7. Of the early period of his life, there exists the very interesting

the least of maladies that are amongst us. I have lately seen so many smitten with dead palsies, apoplexies, & giddiness, that I take my own malady for a proof of a special deliverance. I noted the time when I took it by a very malignant wind in my neck through a window in time of my duty in the ministry. Thus far he, the letter being dated April 12. Yesterday I sent him the best physick we had in readiness. Mr. Brereton intends shortly by his own letter to give you and Mr. More his thanks. I have recommended the book to several people already, and shall so continue to do, whether any occasions be offered or not. I know Mr. Beale also will not be wanting in his respects. I hope the Latin Translation will shortly follow with the other Treatises of that divine soul. Here you have some letters adjoined, which are not unworthy of your better perusal, as coming from very ennobled souls. But S^r^, do you remember your promises concerning the astronomical observations of Venus made by the late Mr. Horox?[1] I wish I had them, the

auto-biographical sketch found among his papers which Birch has printed in his Life of him, Lond. 1744, 8vo; and for the remainder of his career, the reader cannot better be referred than to that Work, which is unquestionably the most agreeable of Birch's biographical performances. Boyle died the 30th of December, 1691, and was buried in the chancel of St. Martin's in the Fields, in Westminster, near the body of his beloved sister Catherine, Viscountess Ranelagh. The reputation of Boyle, as a philosopher and experimentalist, has scarcely maintained its pristine lustre in our own day. It has been observed, with some reason, that "his discoveries do not show him to have that talent for suggestion and power of perceiving points of comparison which is the distinguishing attribute of the greatest discoverers;" and that "he who would do justice to Boyle's scientific character, must found it rather upon the indirect benefits which he conferred, than upon any immediate aid which he lent to science." His correspondence published in the 6th vol. of his Works, in which is a long series of letters from Hartlib, is only a selection from a larger collection. It contains so many valuable particulars of various kinds illustrating the history of science, and is so full of matters of general interest, that it well deserves to be reprinted separately, with additions from the letters hitherto not published.

[1] Jeremiah Horrocks, often spelled Horrox, is one of those names of which Lancashire has reason to be proud. He was born about the year 1619, at Toxteth, near Liverpool, and closed a short but most brilliant career as an astronomer, January 3, 1641, being at the time of his death aged only twenty-two years, or thereabouts. He was the first who saw Venus on the body of the sun; and he was the first who remarked that the lunar motions might be represented by supposing an elliptic

sooner the better. That other noble gentleman of goodness and learning (I mean Mr. Boyle) writes as followeth — I am glad that learned Dr. Horne is answering Vossius new Chronology,[1] wch

orbit, provided that the eccentricity of the ellipse were made to vary, and an oscillatory motion given to the line of apsides. The observations referred to in the text are doubtless Horrocks' "Venus in sole visa," which was printed by Hevelius at the end of his Mercurius in sole visus, published at Dantzig, in 1662. The remainder of the Works of Horrocks was published by Dr. Wallis, London, 1672, 4to. Jeremiah Shackerley's Tabulæ Britannicæ, which appeared in 1653, were compiled mostly from papers of Horrocks, which were afterwards destroyed in the great fire of London. The rest of Horrocks' papers were rescued by Dr. Worthington from the representatives of William Crabtree, the friend of Horrocks, who was, as is well known, a clothier at Broughton, near Manchester, and of whose life it is much to be regretted that so few particulars are known.

[1] The new Chronology of Isaac Vossius, was that he endeavoured to establish in his Treatise De verâ Ætate Mundi quâ ostenditur natale mundi tempus annis minimum 1440, vulgarem æram anticipare. (Hagæ Comit. 1659, 4to.) This Dissertation, which sought to establish the Chronology of the Septuagint, in some measure at the expense of the Hebrew text, was attacked by many writers, and particularly Dr. George Horne or Hornius, to whom Vossius replied in his Castigationes ad scriptum Hornii de ætate Mundi, (Hagæ Comit. 1659, 4to;) to which Hornius rejoining, Vossius again replied in his Auctarium Castigationum, (Hagæ Comit. 1659, 4to.) Hornius pursued the controversy in his Auctarium Defensionis, Lugd. Bat. 1659, 4to. Of Isaac Vossius himself an accurate, though brief account, will be found in Niceron Memoires, vol. xiii. p. 127; and in Saxii Onomasticon, vol. iv. p. 442. With infinitely higher powers of intellect than his father, Gerhard John Vossius, an acumen scarcely less than that possessed by the prince of critics, Joseph Scaliger, and a wonderful extent of learning, he seems to have been prevented from taking his due, that is, the very highest rank among scholars, solely by his love of paradox, and unfortunate selection of subjects. He was born at Leyden, in 1618. In 1670, he came over to England. In 1673, Charles the Second made him a canon of Windsor, assigning him lodgings in the castle, where he died Feb. 10, 1688. He left behind him what was then considered the best private library in the world, which was purchased and carried away by the University of Leyden. Isaac Vossius was, in every respect, so great a man, that it is impossible to read without indignation the attempts to decry him, by such writers as the paltry Frenchman, St. Evremond, and the Journalists of Trevoux. Bentley, who never lavished his praise, accords to him one of the highest places amongst scholars, for learning, sagacity, and emendatory skill; and no one can examine even his notes on Catullus, (Lond. 1684, 4to,) or his most ingenious and entertaining dissertation De Poematum Cantu et viribus Rhythmi, (Oxon. 1673, 8vo,) to adduce no other of his Works, without being deeply impressed with the justice of this adjudication. Whether the "History of the Sevarites or Severambi, by Captain Thomas Siden,"

methinks is very confidently written, considering the difficulty of the subject. The Ceres, upon whose history he builds so much he scarce gives us any account of, nor can I meet with anything concerning that nation, unless a little in Purchass Pilgrimage. I hope the good Bishops of Armagh's unpublished chronological labors will very quickly be put forth by Mr. Barlow,[1] who is now returned hither, & whom the next time he comes to see me, I intend to ask concerning the particular time of their publication. Mr. Wren[2] has given me a visit, and has promised me, that he will suddenly fall upon the business of Telescopes in his Public Lectures at Gres-

published in two parts, (London, 1675-9, 12mo,) which is one of the ablest of the fictions written after the model of More's Utopia, and which has been ascribed to Isaac Vossius by J. A. Fabricius, be his, is a point yet unsettled. On a careful consideration of the internal evidence, and a comparison with his avowed publications, as far as such a comparison can be made between Works so dissimilar in character, I incline to the conclusion that this Tract is justly ascribed to Isaac Vossius.

[1] Thomas Barlow, a very learned Divine and Casuist, was born at Langhill, in the parish of Orton, in Westmoreland, in the year 1607. In 1633, he was chosen Fellow of Queen's College, in Oxford; and in 1652, he was elected Head Keeper of the Bodleian Library. In 1675, he was advanced to the see of Lincoln, and died at Buckden, October 8, 1691, in the eighty-fifth year of his age. He was eminent for his knowledge of casuistry, and a great master of school divinity, and of the whole controversy between the Protestants and Papists. Of learned men, of what country or denomination soever, he was a sincere friend and favourer, and was ever ready to forward and encourage their labours. A list of his Works will be found in the Biographia Britannica, art. Thomas Barlow. They consist principally of Tracts; nor is there perhaps amongst them any one which, to a reader of the present day, would appear to sustain the high character and reputation which the Bishop held amongst his contemporaries. The Collection made by Sir Peter Pett, and entitled "The Genuine Remains of Dr. Thomas Barlow," (Lond. 1693, 8vo,) contains much curious matter. One of the most valuable papers in it is the Directions for the Study of Divinity. The curriculum he lays down, and

"Hæc limina victor
Alcides subiit,"

would rather appal a modern student, in these days of popular summaries, newspapers, and magazines.

[2] Mr., afterwards the celebrated Sir Christopher Wren. In this year (1659) he delivered lectures at Gresham College. The particulars of his life are too well known, being contained in every Work of general Biography, to render it requisite to detail them here.

ham College, of w^ch^ I hope to obtain copies, when he has read them. Mr. Pococke[1] has lately translated out of Arabick something of an Arabian physitian concerning coffee, of w^ch^ papers, because he will suffer very few to be printed, I enclose you one. Thus far Oxford. From Dublin I am thus advertised — The Commitee for this Univ. here have settled 1649^l^ per ann. upon the new College, and made an addition to the revenues of the old College to make them both equal. They have also appointed 360^l^ per an. for the Publick Professors of the Univ. and 330^l^ upon the Grammar School, of w^ch^ 130^l^ per an. upon the School M^r^ and Ushers, and 200^l^ per an. upon 40 poor Scholars, 5^l^ a piece. Thus far a gentleman, Mr. Wood, whom I suppose you know as well as I. Have you ever heard of one Christophorus Balthasar, my correspondent at Paris gives me a character of him in these words — At Castres we have found an excellent historian, that hath been formerly a Baptist, but is now one of the religion who hath all the materials ready for to refute

[1] Edward Pococke, the most eminent Orientalist of his time, was born November 8, 1604, in the city of Oxford. He was admitted Probationer Fellow of Corpus Christi College, July 24, 1628; and being appointed chaplain of the English factory at Aleppo, arrived there October 17, 1630. Archbishop Laud having determined to found an Arabic Lecture at Oxford, Pococke was appointed its first Professor, and accordingly returned to Oxford from Aleppo, in 1636. After journeying again in the East, and being subjected on his return to England to various annoyances from the Berkshire Committee of the Commissioners for Ejecting Ignorant and Scandalous Ministers, who entered a prosecution against him for ignorance and insufficiency! with a design to eject him from the living of Childrey, to which he had been appointed; he was ultimately, by the Restoration, again placed in circumstances favourable to those pursuits which no one ever prosecuted with more intense ardour or success. He died on the 10th of September, 1691, in the eighty-seventh year of his age, and was interred in one of the north aisles joining to the choir in the cathedral of Christ Church. The excellent Biography of Pococke, by Twells, originally prefixed to his Theological Works, (1740, 2 vols. folio,) and afterwards republished with the Lives of Pearce, Newton, and Skelton, in 1816, in 2 vols. 8vo must not be forgotten when the name of Pococke is mentioned, as there the reader will find the fullest information regarding him. Nor can the noble Latin Ode by Smith, entitled "Pocockius," be passed by; a fitting tribute to such a man, not altogether free from blemishes, but in its majestic flow and felicitous imagery, perhaps unexcelled amongst the productions of modern Latin poetry.

the bulky volumes of Baronius,[1] whereof he intends shortly to publish some. His name is Christophorus Balthasar, known to the late Bp of Armagh, of whom he shewed me letters written unto him, as also to Gronovius now at Leyden, & other learned men. Thus far for my correspondent. Some of the Philosophical Works of the late Dr. Jungius are begun to be printed at Hambur. There is also the long expected Work of Scioppius[2] called Forum Eloquentiæ Romanæ, printing at the city of Trent. The publick affairs are come to a very dangerous period, so that clouds are gathering apace, wch are like to empty themselves in blood, if the God of Compassions do not step in between the parties. But let whatsoever happen, I shall stick close to all public interest, without partiality, and shall study to approve myself in a special manner

Honoured Sr

Your most intirely and faithfully devoted,

Axe Yard, April 20, 59. S. Hartlib.

[1] Hartlib alludes to the Annals of Cæsar Baronius, an eminent ecclesiastical writer, and a Cardinal of the Roman Church, who was born at Sora, an episcopal city in the kingdom of Naples, October 30, 1538, and died June 30, 1607, aged sixty-eight years. His "Ecclesiastical Annals," which, notwithstanding the spirit of partizanship in which they are written, are a most valuable repository and a wonderful monument of learning and research, were published in 12 vols. folio; the annals extending from the first century after the Birth of Christ to the year 1198. The best edition is that of Lucca, 1738-59. From the great fame of Baronius, and the effect produced by his Work, he long presented a mark of attack to Protestant writers. Amongst other answerers was Isaac Casaubon, whose "Exercitationes contra Baronium" were published, London, 1614, folio. Learned and able as these Exercitations are, it cannot but be a matter of regret that this eminent scholar was diverted by an imposed task, from those more congenial fields of classical criticism, in the knowledge of which he was so consummate a proficient.

[2] Those who wish to become acquainted with the history of this most turbulent and ferocious of scholars, should consult Bayle, for a general sketch of his life; and Niceron Memoires, vol. xxxv., for the list of his published Works, under the head Gaspar Scioppius. His Works yet in manuscript, and which are deposited in the Laurentian Library at Florence, being bequeathed to that Collection by Count Pierucci, the descendant of Scioppius' adopted son of that name, are enumerated in Bandini's Commentarii de Vita et Scriptis Joannis Baptist Donii, published at Florence, 1755, folio, pp. 35–9. Amongst these is his Auto-biography, entitled

April 17. Mr. More our Library Keeper died.

April 29. Mr. Tho. Smith of Christ's Coll. was chosen Library Keeper.

"Philotheca Scioppiana sive Gasperis Scioppii Comitis a Claravalle Narratio annis distincta de benefactoribus, amicis et familiaribus suis, quos in omni Vita habuit quodque apud illos per illos et propter illos in Dei gloriam et utilitatem publicam inter annos quinquaginta molitus et emolitus fuerit." Of this I have a transcript, which comprises six hundred and eighty closely written quarto pages. A character so singular and so extraordinary drawn by himself, is, I need scarcely say, a true literary curiosity. It has never yet that I am aware of been made use of by any biographer of Scioppius, or writer of general history, and for the portrait that it presents, and the anecdotes it contains, is well worthy of publication, at least, in an abridged form. Of a life so diversified as that of Gaspar Scioppius, and whose Writings, published and in manuscript, are more than three hundred in number, it is scarcely possible to give even a general summary in the limits of a note. He appears to have been born at or near Ingoldstadt, in Germany, and to have changed his name from Schoppius into Scioppius, to make the spelling correspond with the Italian pronunciation of the name. He embraced the Roman Catholic faith about the year 1599, and thenceforward became a most bitter controversialist against the principal Protestant writers of the time. His hand was against almost every illustrious author of his day. His "Scaliger Hypobolimeus," (Mentz, 1607, 4to,) shows an unparalleled talent for abuse; and from the evidence which it brought against his claim of descent from the Princes of Verona, must have cut the heart of that proud and peerless scholar to the quick. Not satisfied with dealing terrific blows upon Scaliger, Thuanus, Mornay, Heinsius and Isaac Casaubon, and immolating King James the First, if the Corona Regia, Lond. 1615, 12mo, be his, as Bayle supposes, by one of the most venomous pieces of irony ever penned, to say nothing of the whole tribe of Grammarians and Lexicographers, whom he flagellated on every occasion, without remorse, he concluded his career by a crusade of extermination against the Jesuits; and set at nought the menaces, the numbers, and influence of that most powerful body. He attacked them, single-handed, with an interminable shower of galling pamphlets, each severer than the last, and, Pascal excepted, perhaps no one individual ever did so much by the use of literary weapons, to accomplish their overthrow, as Scioppius. No wonder that he should have lived in perpetual fear of assassination, and that at last he should have become a voluntary prisoner in his house at Padua, where he died in December, 1649, in the seventy-fourth year of his age. Beginning life as a penniless scholar, he however concluded it rather extraordinarily, as Count of Claravalle and the Lord of two Principalities; one, Suggoddiano, near Mantua, on the banks of the Mincio; and the other, which he calls the Marquisate of Cavatorre, in Monteferrat. Perhaps few heroes of fiction ever went through a more eventful career. His great power was in the ferocity of his satire, and his wonderful knowledge of the progress, proprieties, and resources of the Latin language, in which he was, probably, not

Apr. 24. I preached at Ditton. Paid Mr. Hough for ten weeks & Ditton 5^{lib}.

May 1, 8, 15, 22. I preached at Ditton.

S. Hartlib to Dr. Worthington.

Baker's Camb. MSS. as referred to, p. 55.

Honoured S^{r}

These in great hast and in the midst of my wonted pains, are mainly to acknowledge the receipt of your last of April 28, with the two MSS. copies of Mr. Horox's Venus in Sole visa, of w^{ch} I shall endeavour to give you a full and satisfactory account. It is a very accurate piece, & pity that it is not quite

exceeded by any one since it ceased to be the living tongue of Italy. Even at the present day, when the unmeasured violence of his invective disgusts, and the interest of most of his topics has passed by, his Writings possess a value peculiarly their own; and though they are anything but Ciceronian, are so instructive and suggestive to one who wishes to become thoroughly acquainted with the full extent, inflections and attributes of the language, that no scholar's library can be considered complete without at least a selection of them, for the whole, from their general rarity, it is almost beyond any scholar's power to compass. One of the most useful of his works, and what he always considered his most important one, being, in fact, one of the great labours of his life, yet remains in MSS., in the Laurentian Library, and has never been published, namely, his "Forum, or Promptuarium Romanæ Eloquentiæ;" forming, probably, the most complete Thesaurus of the Latin language, and the most accurate guide to purity in Latin diction, in existence, and which is the Work referred to by Hartlib in the text. It consists of three volumes in folio, closely written, and from the portion of it of which I have a transcript, appears to be deserving of every attention when a suitable opportunity may occur for its publication. Hartlib's information as to its being in progress of printing at Trent, must have been erroneous. The mistake possibly arose from several of Scioppius' grammatical and critical pieces being reprinted about this time (1659,) but his "Promptuarium" certainly never appeared. I cannot conclude the subject of Scioppius without observing that, in "Pennant's Tour from Chester to London," will be found the Monumental Inscription of one of the Digbys, buried in Sandon Church, which claims as his greatest honour, the un-English merit of having waylaid or attempted to assassinate Scioppius, in the streets of Madrid; of which attempt Scioppius has given a full account, intermixed with the severest invective, in his "Legatus Latro," (Ingolstadt, 1615, 12mo.) According to his statement, he was set upon by George Digby, "homo lacertosissimus et corpore bajulorum dignus," and ten of his companions,

finished. But such as it is, being ordered according to your advice, its very worthy to be published. Mr. Mercator[1] (of whom I have told you often) hath now the perusal of it, to bring both the tracts into one. I am very glad you are employed in publishing those excellent pieces, w^ch^ Mr. Smith of worthy memory hath left behind him. I hope God will enable you to finish them. Mr. More's Discourse of the Mystery of Christian Religion will no doubt be another transcendant piece. I would not by any means as long as he is upon new work have him diverted by translations. By some lines here adjoined from Paris, you will see how I have begun to spread the fame of the Tr[eatise] concerning the Immortality of the Soul, on w^ch^ some friends of mine have began to make their observations, and if they be solid, I shall find myself obliged to transmit them to yours or the author's hands. I shall write to Dr. Horne about the Elzevir Josephus, as likewise to Mr. Adam Boreel the author of ad Legem et Testimonium, who hath left above 200 copies of the Mishnaioth in my hands, of w^ch^ I have not been able to sell one copy for him, so that I fear they must all be returned upon his hands. He resolved some years ago to translate the whole book, but not knowing how far he has proceeded therein, I shall labour to get a fuller answer with all possible speed. About Coffee there is no more published or done by Mr. Pocock, than that little paper w^ch^ I sent unto you, save that the Arabick is added in

who had been long on the watch for him; and after the former had struck him with a dagger, on the breast, the others gave him various wounds, and left him for dead on the pavement. If James the First required such services as these as a passport to his favour, he well deserved the bitterest taunts that were ever addressed to him by Scioppius. The ludicrous introduction of him in the prologue to "Ignoramus," by particular desire, when that play was performed before the monarch, at Cambridge, in 1615, was only a fair retaliation for the asperities of Scioppius' literary warfare.

[1] Nicholas Mercator, (whose real name was Nicholas Kauffman,) an eminent Danish mathematician and astronomer, was born at Holstein, in Denmark, in 1640. In 1660, he came to England; and shortly after the formation of the Royal Society, he was elected a member of that body. As to the period of his death, his biographers differ. Some state it to have occurred in England, in 1690 or 1694; and others, at Paris, 1687. For a list of his Works, see Watt's *Bibliotheca Britannica*, tit. Mercator, (Nicholas.)

the original. Last Tuesday I wrote affectionately to noble Mr. Boyle, who is at Oxford, to expedite the desired philosophical fiction.[1] I shall also be mindful about Valesius, when I write next to my correspondent at Paris. Before Mr. Figulus departed from hence, he begged leave to take a copy of that passage in your letter, which shews the present disability of Cambridge for maintaining any exiled Bohemian students, But there is another now with you one Joh. Hermannus Romswinckel, who hath been recommended to some other Heads of your Univ.[ersity] & begs most earnestly to have the like favour from my hands to Dr. Worthington. If therefore anything may lye in your power to gratify his present condition, I beseech you to make him partaker of that love w^ch^ you are wont to bear towards all strangers, especially those that are of that virtuous behavior, as he seems to be. Mr. Dury and many others gave him very great commendations. I have many other things to add, but am scarce permitted to subscribe myself

Honoured S^r^

Axe Yard, May 5, 1659. Your most sincerely devoted
S. Hartlib.

Jun. 5 & 19. I preached at Ditton.

S. Hartlib to Dr. Worthington.

For his highly honoured Friend Dr. Worthington M^r^
of Jesus Coll. &c.

Baker's Camb. MSS. as referred to, p. 55.

Honoured S^r^

Though I be still full of torments yet I should have answered your last of June 1, before this time, but that I

[1] In a letter to Boyle, dated the 5th of April, 1659, Hartlib asks, "Is the Philosophical Figment under the press? Dr. Worthington told me huge commendations of it." What he alludes to in these passages is not clear.

thought to have given you a better account as to the main contents, then yet I can do. My letter of Mr. Romswinckel, comes only from his own brother w^th^out any other testimonials. Mr. Haack has received none on his behalf. Mr. Dury I have not seen above these 14 days he having carried his [recovered] wife into the country to take the fresh air. But I hear he is come home, yet cannot now speak with him. I wonder that men come over into England, not better instructed or seconded w^th^ sufficient testimonies. When his brother was here, who also renounced Romanism, I fearing that he might seek too great things for himself took the courage to tell him once that one of our famous English Protestants (I meant Dr. Prideaux [1]) had this saying in one of his orations delivered at Oxford, Omnes desiderant Coronam Christi, sed non

[1] Dr. John Prideaux, one of the most learned of English Divines, was born at Stowford, in Devonshire, in 1578. He became a member of Exeter College, in Oxford, in 1596. In 1615, upon the advancement of Dr. Robert Abbot to the Bishopric of Salisbury, he was made Regius Professor of Divinity. In this office, Wood observes, "He shewed himself a stout champion against Socinus and Arminius, which being disrelished by some then rising, and in authority, at court, a faction thereupon grew up in the University, between those called Puritans or Calvinists, on the one side, and the Remonstrants, commonly called Arminians, on the other; while, with other matters of the like nature being not only fomented in the University, but throughout the nation, all things thereupon were brought into confusion." In November, 1641, he was preferred to the Bishopric of Worcester, but from the effects of the Civil War, received little profit from that appointment. Being a thorough royalist, he was ultimately so far reduced as to be obliged to sell his very valuable library. Dr. Gauden said of him that he was now become literally, a belluo librorum, his only subsistence being from his books. He seemed to have borne his calamities with great philosophy. On one occasion, when a friend came to see him, and asked him how he did? he answered, "Never better in my life, only I have too great a stomach, for I have eaten the little plate which the sequestrators left me; I have eaten a great library of excellent books; I have eaten a great deal of linen; much of my brass, some of my pewter, and now am come to eat my iron; and what will come next, I know not." He died of a fever, at Bredow, in Worcestershire, at the house of his son-in-law, Dr. Henry Sutton, July 20, 1650. A list of his Works, which are twenty-three in number, is given by Chalmers, *Biog. Dict.* vol. xxv. p. 296. On Prideaux's first coming to Oxford, he was employed in servile offices in the kitchen at Exeter College, for his support. He was, however, so far from being ashamed of his original poverty, that he kept the leather breeches in which he came to Oxford, as a memorial of it. As a writer, Prideaux is now almost forgotten.

animadvertunt, quod fuerit spinea,[1] wch I perceived afterward had not been so well taken as it should have been. But this only unto your bosom. Nor do I desire, that this in the least may reflect upon his brother, who is now with you, as an object of spiritual & temporal charity. And having lived now a pretty good while at Cambr.[idge] I suppose his conversation will in some measure be known, whether it has been according to sobriety, Righteousness and Godliness. And if so, do him all the good you can, without any formal testimonials, and here you have my hand for it, you cannot fall short of your reward. Mr. Sadler[2] has given me a true information concerning Dr. Boreel's Portugese translation of the Mishn. so that your friend may be encouraged to go on with the intended Latin translations. No letters yet come from Dr. Horne. I shall speedily, God willing, return Mr. Rust's[3] Position, after it is once more perused to you. This week Dr. Jones the Vice-chancellor of Dublin, was pleased to surprize me with a visit. But I have scarce so much ease or time left as to profess myself ever

Honoured Sr

Jun. 7, 1659. Your faithfully devoted

S. Hartlib.

Excellently fitted for the office of presiding in the Schools by great theological learning and dialectical skill, and by a thorough acquaintance with all the points involved in the controversies of the times, he seems, judging from the Works which he has left behind him, to have wanted those great general powers, and that consummate mixture of eloquence and logic, which produced so rich an harvest in the age in which he flourished. In the few Sermons he printed in English there is certainly no approach to those fine characteristics which, in spite of innumerable faults, have given vitality and an ineffaceable charm to so many of the pulpit discourses of that period.

[1] See page 77.

[2] This is, probaby, the Sadler afterwards referred to as the author of Olbia.

[3] George Rust, not the meanest member of the renowned Platonic Confederation at Cambridge, was born there, and educated at Christ's College, of which he became Fellow, but at what precise period his biographers, who furnish very few dates, do not inform us. He might be said to have inhaled an atmosphere of greatness, pursuing his studies there in kindred communion with Cudworth, More, Whichcot and Worthington, and participating in all that refined spirit and elevated feeling which gave such moral dignity to their school, and which breathe from every page of their writings. On the Restoration, Rust was preferred by Bishop Jeremy

S. Hartlib to Dr. Worthington.

Hon^d S^r

These in great hast & still in the midst of my wonted pains are to give you a continuation of many thanks for the papers of Venus in sole visa adjoined in yo^r last, as likewise the letter itself, w^ch is very welcome. I expect hourly Mr. Mercator's coming to me to give me an account conc.[erning] the transcriptions of the afores^d astronomical papers. Mr. Beale speaks his gratitude for the present of Immortality in several Letters. That w^ch is ready at hand is as followeth. "I do own an acknowledgment to Dr. Worthington for Mr. More's Soul's Immortality, & to Mr. Boyle for Dr. Willis[1] his Fermentation: For Dr. Worthington I am devising an answer, but I shall never dare to give more then my applause for that Ferment.[ation.]" Thus far he. My other friend

Baker's Camb. MSS. as referred to, p. 55.

Taylor, or through his means, to the Deanery of Connor, and on the bishop's death, to the See of Dromore. He died in December, 1670, and was interred in the choir of the cathedral of Dromore, in the vault which contains the remains of his honoured friend Jeremy Taylor. His writings are few; but they are so excellent as to make it a matter of deep regret that more are not to be met with. They consist of—1st, "A Letter of Resolution concerning Origen and the chief of his Opinions," 1661, 4to, 2nd, "A Discourse of Truth, 1677," which was republished by Dr. Henry More, with "Annotations" by him in 1682, 8vo, at the end of Glanville's "Lux Orientalis;" 3rd, "The Remains of Dr. George Rust, collected and published by Henry Hallywell, Lond. 1686, 4to." To these must be added two Sermons; one at the funeral of the Earl of Mount Alexander, (Dub. 1663, 4to;) and the other, the universally admired Sermon preached at the funeral of Bishop Jeremy Taylor, (1668, 4to,) one of the finest discourses in the language and in which he seems to have caught some sparks of celestial fire and divine eloquence from that mighty master himself.

[1] The very eminent physician Dr. Thomas Willis, who was born at Great Bedwin, in Wiltshire, Jan. 27, 1621, and who died at his house in St. Martin's, London, Nov. 11, 1675, and was interred in Westminster Abbey. Few members of the medical profession ever so successfully united the engrossing duties consequent upon an immense practice, with the labours of a constantly employed writer on medical subjects. Wood tells us "that he was a plain man, a man of no carriage, little discourse, complaisance, or society." Aubrey informs us, (*Lives*, vol. ii. p. 585,) "that he was of middle stature, dark red hair, (like a red pig,) and stammered much;" and "that about 1657, riding towards Brackley, to a patient, his way led him through

that hath began to make some observations, if not animadversions also upon the forenamed excellent book, is very shy to impart them unto me, saying, that before his Mystery of Christian Religion (which I confided to him) is come forth, he is loath to give them out of his hand, or let any body see them. For it may be he thinks (and perhaps not impertinently) that both these Tr[eatises] being compared together, will give a mutual light to many passages, wch seem now obscure & very paradoxal. I could acquaint you wth a very acute and rational Discourse in writing concerning the notion of Death and Long Life (wch I believe is extant but in few books, if in any at all) but I am under an express and special promise, wch I dare not break. I have a mighty desire, that worthy Mr. More might be acquainted with it. I have given his book of the Immortality, &c. to the author of the forenamed Discourse, wch I hope will persuade him to give me leave to present a copy of it to that sublime and penetrating spirit. I had lately a large letter from Dr. Horne, but yet he doth not answer to all the particulars in mine, nor a word conc.[erning] Josephus or Geographia Abulfidæ, &c. But in my next I shall press him once more to give me a true

Astrop, where he observed the stones in the little rill were discoloured of a kind of Crocus Martis colour; thought he, this may be an indication of iron; he gets galls and puts some of the powder into the water, and immediately it turned brackish: then said he, 'I'll not send my patients now so far as Tunbridge.' And so in a short time, brought these waters into vogue, and hath enriched a poor obscure village." His successor, Dr. Radcliffe, decried these waters, and their reputation sunk accordingly. According to Granger's account, that great but eccentric physician took offence at the people of the village because they insisted upon his keeping an illegitimate child, which was laid to him by an infamous woman of that place. Upon this, the Doctor declared "that he would put a toad into their well;" and used his influence so successfully, as irretrievably to prejudice the waters in public estimation. Dr. Willis's Works are enumerated by Chalmers's (*Biog. Dict.* vol. xxxii. p. 141.) The book mentioned by Hartlib, was published with another, at the Hague, 1659, 8vo, under the title of "Diatribæ duæ Medico-philosophicæ de fermentatione, altera de Febribus." The reputation of Dr. Willis, as a writer, has, however, not been lasting. His Works abound with hypotheses which maturer science has long since discarded. In his "Cerebri Anatome," he lodges common sense in the corpus striatum of the brain; imagination, in the corpus callosum; and memory, in the cineritious matter which encompasses the medullary!

account, as likewise of Dr. Plempius[1] if he can. Mr. Dury is very well acquainted both with Hottinger & Ludolfus[2] who is not so famous as the other, but an excellent Christian, and a very good scholar. Since I have sent your enquiries concerning Mahumetans, I never received any answer from Constantinople. But what I had last week from Paris is here adjoined. By the last post I have written thither about Josephus and Petit.[3] I suppose my correspondent will be very careful, being a special friend & countryman (if I mistake not) to Cocceius.[4] I have one fault (if it be a fault) to write commonly very largely, and it may be my friends think themselves excused, if they do not answer to all my particulars. But they shall not escape me so. Not long ago I sent this following memorandum several ways,

[1] Vopiscus Fortunatus Plempius, an eminent physician, born at Amsterdam, 1601, and who died at Louvain, 1671. The titles of his Works will be found in Watt *Bib. Brit.*, and Chalmers's *Biog. Dict.*, vol. xxv. art. Plempius.

[2] John Henry Hottinger, and Job Ludolf or Ludolphus, were two of the most eminent Oriental scholars of the seventeenth century. The former was born at Zurich, in 1620; and, after having occupied the place of Professor of Scriptural Theology, at Zurich, and that of Oriental Languages, at Heidelberg, died in 1667. The latter was born at Erfurt, in 1624, and died at Frankfort-on-the-Main, in 1704. For an enumeration of their Works, the reader is referred to Chalmers's *Biog. Dict.* under their respective names.

[3] He alludes to the labours of the learned scholar Samuel Petitus or Petit, upon Josephus. The publication of his edition of this author, for which he had collected ample materials, was prevented by his death. Samuel Sorbiere, his nephew, promised to edit Petit's "Collectanea," but never performed his promise; and they remain still unpublished. See Preface to *Sorberiana*; Fabricii *Bib. Græc.* lib. iv. c. 6; and Prolegomena to Hudson's *Josephus*, 2 vols. Oxon. 1720, folio.

[4] Joannes Cocceius, a German divine, who was Professor of Hebrew, and who has given name to a peculiar set of Scriptural Expositors, not much dissimilar in their views to the more modern Hutchinsonians, was born at Bremen, 1603, and died 1669. Of his "Expositions," Walchius gives the following character, (*Bibliotheca Theologica Selecta*, vol. iv. p. 415, Jenæ, 1765,) "Secutus est Cocceius singularem rationem Scripturas sacras explanandi, quum non solum statuit, illarum verba omnia significare, quæ significare possunt; sed etiam nimium studium interpretationum mysticarum, speciatim typicarum, prodidit; ubique typos de Christo deque statu ecclesiæ novi fœderis invenisse, sibi visus est: immo in veris typis ac vaticiniis explicandis justum modum negligendo de recta via nonnunquam deflexit." His Commentaries on the Bible, and other Works, were collected in 10 vols. folio. Amst. 1701.

Liber trium Virorum et trium Spiritualium Virginum.
Hermæ Liber unus. F. Roberti Libri duo.
Vgnetini Liber unus. Hildegardis Libri tres.
Elizabethæ Virginis Libri Sex
Michtildis Virginis Libri v. } Studium piorum.

Hunc Librum Faber edidit, prout ex Præfatione liquet, et quamvis neq3 sub finem Indicis, neq3 sub finem Libri (quoniam Exemplar quod vidi imperfectum est) appareat quo anno et ubi Liber impressus est, tamen conjicere licet verisimiliter Librum Parisiis impressum esse, et ex quibusdam F. Roberti Prophetiis patet visiones illas circa Caroli Magni tempora contigisse. Et si stylum et modum Revelationum respicias, plane consentiunt cum iis Revelationibus quas edidit Dñ. Comenius, quibus Titulum fecit Lux in tenebris.[1] Is not this book in the Univ.[ersity] of Cambr.[idge] Libraries?

[1] Of this extraordinary book, "Lux in Tenebris," which was published by John Amos Comenius, and is a collection of the Prophecies of Christopher Kotterus, Christiana Poniatovia or Poniatowski, and Nicholas Drabicius, the first edition was published in 4to, in 1657. In 1659, Comenius printed "Historia Revelationum Christophori Kotteri, Christinæ Poniatoviæ, Nicolai Drabicii, et quæ circa illas varie acciderunt usque ad earundem, anno 1657, publicationem et post publicationem. In conspectu Dei et Ecclesiæ posita fideli testificatione ejus qui (Deo ita disponente) omnium istorum autoptes collector conservator editorque fuit." (1659, 4to.) In 1665, another edition of *Lux in Tenebris*, under the title of "Lux in Tenebris novis radiis aucta," which contains considerable additions, appeared in a very thick 4to. Both the editions of 1657 and 1665 are illustrated with curious plates of the subjects of some of the prophetical visions. An Abridgement of these Revelations was also sent forth by Comenius, entitled "Revelationum Divinarum in usum seculi nostri quibusdam nuper factarum epitome," 1663, 12mo. A full and very interesting account of *Lux in Tenebris*, and the three Prophets, will be found in Bayle, under the heads Comenius, Drabicius, and Kotterus. The prophecies all pictured forth in glowing terms the approaching ruin of the House of Austria, and the speedy downfal of the Pope, and created an extraordinary sensation at the time of their publication. Nothing, however, came of these predictions; and notwithstanding all Comenius's efforts, and never had a set of prophets so zealous, determined, and indefatigable an apologist, the Work, as Bayle observes, "in a few years was contemned and forgot; but was prodigiously sought after when the Turks besieged Vienna, in 1683. Those who had lodged the copies of it in garrets, where they had laid a long time, took them out and sold several at

My Parisian correspondent writes, — "Here is very lately come abroad the Travels & Voyages of Olearius and Mandeslo into Muscovia, Persia, and the Dominions of the Great Mogul, much augmented and translated by Mons. Vicqueford into French, w^ch^ no question will shortly be in England by the way of Stationers.[1] We saw yesterday one of the choicest and compleatest privat Libraries that ever I met with in my life, the keeper whereof is a very knowing man in books, a Frier Carmelite, w^th^ whom having made acquaintance, he told me, that he had begun a book to be printed wherein he would give account of all books printed since 1444 until 1500,

a very high price." Had Vienna been taken, Drabicius would have been more talked of than the Grand Vizier. Jurieu wrote a book during the siege of that city to praise and vindicate Comenius's three prophets with elaborate illustrations and learned commentaries. His performance, however, came to nothing, by the raising of the siege. As Bayle sarcastically says, "the mighty Sobieski, at the distance of two or three hundred leagues, destroyed a book that was going to press. I began to know, during the siege of Vienna, how greatly I was mistaken in fancying mankind were quite cured with regard to those chimerical hopes that are so often grounded on visions. I met everywhere with people who spoke of nothing but Drabicius's propheeies, of the truth of which they seemed perfectly persuaded, and who built so many castles in the air, that they were to destroy Babylon in an instant. They could not sufficiently wonder how Drabicius came to guess so pat with regard to Tekely. This is what I wanted them to say, for I made it appear that Tekely, at that time the great actor at this opera, makes no manner of figure in Drabicius's book." (Bayle's *Dict.* Eng. edit. art. Kotterus.) *Lux in Tenebris* was attacked by a Divinity Professor in Francker, a Pole, named Nicholas Arnoldus, who answered the apology prefixed by Comenius to it. Des Marets, (Maresius,) Divinity Professor at Groningen, likewise addressed against it his Theses De Tribus Videntibus, (anno. 1659,) and when he published, ten years after, his Antirhetieus sive Defensio pii zeli &c. contra J. A. Comenium, and which is an answer to a little piece of Comenius concerning the Millenium, reflects upon him with great force and severity, for publishing the works of the three prophets. The Frater Robertus, mentioned in Hartlib's letter, was a Frenchman, and lived about the year 1290. He was a great writer of visions. Comenius refers to him in the Apologia or introductory preface to his *Lux in Tenebris*. "Capite 5 Papam vocat Idolum. In primo capite et 12 sub nomine Serpentis depingit Papam quem dicit se supra modum extollere et pios qui pauci sunt opprimere: et habere multos pseudo prophetas qui neglecto Dei et Christi nomine illum solum prædicent et extollant et nomen Christi obscurent." (*Lux in Tenebris.* Apol. p. 27. edit. 1665, 4to.)

[1] These travels were translated into English by John Davies, and were published, London, 1662, folio.

inclusively, remarking in y^m^ all the inscriptions that are at the end of them, and observing when the capital letters first begun in books, and points, comma's, ciffres, &c." The letter is dated Paris, 1, 59. By a carrier I shall send you the papers w^ch^ you have desired from Mr. Brereton, who if he knew I was writing to Cambr. [idge] would have presented his sincere respects, no less then he who subscribes himself ever

Honoured S^r^

Your very faithfully devoted,

Jun. 26, 59. S. Hartlib.

S. Hartlib to Dr. Worthington.

Baker's Camb. MSS. as referred to, p. 55.

Hon^d^ S^r^

These are with many thanks to acknowledge the receipt of your last of Jul. 11, with the Q.[uestions] and Verses. I have disposed some of them to Mr. Brereton, who also returns his hearty thanks. To-morrow, God willing, he is going with his lady and mother-in-law towards Lincolnshire, but they purpose to come up to London with his lady within 14 days. I did not see that worthy gentleman who brought me your last packet, he coming too early in the morning, Mr. Brereton met accidentally with Mr. More in a place where the Lady Conway was.[1] He was

[1] This lady, Anne Viscountess Conway, who was a great patron of Dr. Henry More and Francis Mercury Van Helmont, was the sister of Sir John Finch, ambassador to the Ottoman Porte, and of Lord Chancellor Nottingham. Her opinions rather seem to have tended towards Quakerism, but such was her fondness for abstract speculation and such the extreme subtilty of her understanding, that metaphysics appear to have been as necessary to her as her daily food. I have her manuscript correspondence with Dr. Henry More which has never been published, and her occupation, throughout the whole of it, seems to have been to puzzle that excellent and single-minded man, by requiring answers to the most extraordinary questions ever proposed. The following may be taken as a specimen:—"First, whether God did create the matter for the enjoyment of souls since they fell by it? Secondly, whether the soul could enjoy the matter without being clothed in corporeity; and if it could not, how it can be the fall of the soul that makes it assume

wonderfully glad of such a Providence, to be acquainted with him, and to bring also Mr. Pell acquainted with him. According to your

a body? Thirdly, upon supposition that most of the souls fell, why they did not all assume bodies together; and how Adam can be said to be the first man, and all men to fall in him, since they fell before; and how the souls of beasts and plants came into bodies? Fourthly, how man can be restored to what he fell from, and why the devils that fell cannot? Why Christ's death should extend more to one than to the other?" Questions such as these invade in a pitiless hail-storm of closely written letters de omni scibili the doctor's quiet seclusion at Christ Church, till at last, I have no doubt, he would have some apprehension of being afflicted with that complaint, for which Lady Conway tried every kind of medical prescription, and applied even to Valentine Greatrakes, the stroaker, without success, and which ultimately terminated her existence—a constant incurable head-ache. Certainly, whoever takes up the following work of her ladyship, and which contains her philosophical system, "Principia Philosophiæ antiquissimæ et recentissimæ de Deo Christo et Creatura id est De Spiritu et Materia in genere," Amst. 1690, 12mo; and which was translated into English under the title of "The Principles of the most ancient and modern philosophy, made English by J. C.," London, 1692, 12mo, will find that whether it was written under the influence of a head-ache or not, it is altogether impossible, I speak, at least, from my own experience, to read it without one. Her ladyship is a St. Thomas Aquinas in petticoats, and

"A rope of sand can twist
As well as learned Sorbonist."

To her instigation we owe Dr. Henry More's "Conjectura Cabbalistica," one of those profound works which would delight Lady Conway, who quotes Philo-Judæus and the Kabbala Denudata as if she had every sentence of them at her fingers ends, and discourses of nothing but Monads, essences, and the plastic faculty. In Ward's *Life* of Dr. Henry More, p. 203, will be found a preface which More had written to be prefixed to her remains, under the name of F. M. Helmont, but which was not printed with her *Principia*, the only work of her writing which ever issued from the press. In this introduction he informs us that, after having tried all physicians, Galenists, chemists, empirics, as well French as English, she went into France on purpose to have her cranium opened in order to cure her disease, but none durst adventure on it, though they opened her Jugular Arteries, so that at last she was fain to cease from making any more trials. Upon which "her faithful friend (i.e. Dr. Henry More,) advised her to betake herself wholly to God, *and to make that noble experiment whether the consummate health of her soul would not recover also in due time the health of her body.*" This lady was married to Edward Viscount Conway, (afterwards created Earl of Conway, in 1678,) and died at Ragley, in Warwickshire, Feby. 23, 1678, and was, by the famous Van Helmont, the philosopher, who resided with her, preserved in spirits of wine with a glass over her face in her coffin above ground, that her lord, who was in Ireland at the time of her death, might see her before her interment, which was at Arrow, in War-

agreement Mr. Brereton brought yesterday Mr. Pell (who had a most earnest longing desire to discourse with him about his last book) to Mr. More's lodging, and leaving them alone, they spent a good deal of time between them to their mutual satisfaction, as no doubt Mr. More will more fully tell you, when he is returned to Cambridge. Now Mr. Pell has had the happiness to speak w^th^ Mr. More, I make no question he has delivered some of his observations or animadversions by word of mouth, concerning death & long life. The singular notion is not yet extant in print, but only a MS. discourse of 2 or 3 sheets long. I received another letter from Paris about the Turkish Enquiries in these words. [From Sandy's Olearius, &c.] Thus far my Parisian friend. I hope he will shortly answer concerning Petitus & Josephus. I shall also enquire the continuation of F. Jacobs[1] Catalogues, as likewise after them at Amsterdam. I have no pictures to spare of Cotterus his Visions: but if you needs will have them I can write to Mr. Comen.[ius] and procure them. Stubs[2] (who was once tutor to

wickshire, April 17, 1679. It is certainly unaccountable that this extraordinary person, the profoundest and most learned of the female metaphysical writers of England, and to whose piercing intellect even Leibnitz looked up with submission, should have been hitherto so utterly neglected. With the exception of a very short notice of her in Parkes's edition of Walpole's "Royal and Noble Writers," the reader will search in vain for any account of her in our general biographical collections.

[1] Father Louis Jacob, "a name at which," says Dibdin, (*Bibliomania*, edit. 1811, p. 51,) "if we except those of Fabricius and Muratori, diligence itself stands amazed, and concerning whose life and labours it is to be regretted that we have not more extended details." He meditated the execution of a vast work in four folio volumes, called "La Bibliothèque universalle de touts les Autheurs de France qui ont escrits en quelque sorte de sciences et de langues," which was completed in 1638, but on the death of the author, it does not appear what became of it. Jacob also gave an account of books as they were published in Paris, and in other parts of France, from the year 1643 to 1650, which was printed under the title of "Bibliographia Parisina." Paris, 1651. 4to.

[2] Henry Stubbe, the redoubted adversary of the Royal Society, has been pourtrayed with great power and felicity by Anthony Wood, in one of those full length portraits which seem almost to start out of the canvass, and which the Oxford historian favours us with occasionally to refresh us, after a surfeit of uninviting and common-place heroes. (*Athen. Ox.*, ii. p. 500.) This "most noted person," as Wood

Sr H. Vane's son,[1] and is now under library keeper at Oxford) is said to be the author of Light out of Darkness. But we have more

styles him, was born at Partney, near Spilsby, in Lincolnshire, on the 28th of February, 1631. His father was a minister, "anabaptistically inclined," and on going into Ireland appears to have been installed at Tredagh in the office of "*Beadle of the Beggars, being well acquainted with the executive part of power at the cart's tail.*" On the breaking out of the rebellion in Ireland, the mother of Henry Stubbe escaped with him and another child from thence, and taking up her residence in London, sent her son Henry to Westminster school. Here he was much noticed by his master, the famous Busby; and Sir Henry Vane, jun., accidentally meeting with him, and considering him to be a youth of great promise, frequently relieved him with money, and gave him the liberty to resort to his house, "*and to fill that belly which otherwise had no sustenance but what one penny could purchase for his dinner. As for breakfast he had none, except he got it by making somebody's exercise.*" Through Sir Henry Vane's influence, he obtained a student's place in Christ Church, Oxford, "where shewing himself too forward, pragmatical, and conceited, he was often kicked and beaten; and in 1650, abusing the Censor Morum (Will. Segary, that noted disciplinarian) in a speech that he uttered, was for so doing, and his impudence in other respects, whipt by him in the public refectory." After he had taken the degree of Bachelor of Arts, he went into Scotland, and served in the wars there for the Parliament, from 1653 to 1655. In 1657 he obtained the office of under librarian to the Bodleian Library; and, if we may credit his biographers, attacked its contents with a voracity and sleepless ardour of acquisition, which were long remembered by his contemporaries. On the Restoration he was removed from his office, and retired to Stratford-upon-Avon, to practice physic. About this time, he tells us, he joined himself to the Church of England, "*not only upon account of its being publicly imposed, but because it is the least defining, and consequently the most comprehensive and fitting to be national.*" He subsequently took a journey to the island of Jamaica, being appointed physician of that place by Charles the Second. On his return in 1665, he lived for some time in and near London; and thence going to Stratford-upon-Avon, and afterwards to Warwick, settled at the last of those places, practised physic, and in the summer time retired to Bath; "at which places he gained repute and many patients, by the diligence and care he took in his profession." Being "at Bath, attending several of his patients living in and near Warwick then there, he was sent for to come to another at Bristol, in very hot weather, to which place going a by way at 10 of the clock at night, on the 12th July, 1676, (*his head being then intoxicated with bibbing, but more with talking and snuffing powder,*) he was drowned passing through a shallow river, two miles from Bath." Wood concludes his life by the following summary of his character, which is too graphically sketched to be omitted:

"Some years after the King's restoration, he took pet against the Royal Society (for which before he had a great veneration) and being encouraged by Dr. Jo. Fell, no admirer of that society, became in his writings an enveterate enemy against it

cause to fear the sword of the Quakers than that pamphlet. And for me, I am grown too old to lay aside the thoughts of promoting

for several pretended reasons: among which were, first, that the members thereof intended to bring a contempt upon antient and solid learning, upon Aristotle, to undermine the universities, and reduce them to nothing, or at least to be very inconsiderable. Secondly, that at long running to destroy the established religion, and involve the nation in popery and I know not what, &c. So dextrous was his pen, whether pro or con, that few or none could equal, answer, or come near him. He was a person of most admirable parts, had a most prodigious memory, though his enemies would not acknowledge it, but said he read indexes; was the most noted Latinist and Grecian of his age; and, after he had been put upon it, was so great an enemy to the Virtuosi of his time, I mean those of the Royal Society, that, as he saith, they alarmed him with dangers and troubles even to the hazard of his life and fortunes. He was a singular mathematician, and thoroughly read in all political matters, councils, ecclesiastical and profane histories. He had a voluble tongue, and was very seldom known to hesitate either in public disputes or common discourse. His voice was big and magisterial, and his mind was equal to it. He was of a high generous nature, scorned money and riches, and the adorers of them: which being natural to him, was one of the chief reasons why he hated the Presbyterians, whom he always found to be covetous, false, undermining, poor spirited, void of generous souls, sneaking, sniveling, &c. He was accounted a very good physician, and excellent for those matters that compleat it, as simpling, anatomy and chymistry: and in the times of usurpation, that is, while Oliver and Richard ruled, when then he thought it the nation's interest to subvert the true monarchy of England, he was passionately addicted to the new philosophy, and motioned several ways for the introducing it amongst the gentry and youth of this nation: and the reason was, as he saith, that it would render all the clergy contemptible, lessen the esteem and reverence in the church, and make them seem egregious fools in matters of common discourse. But as he was so admirably well qualified with several sorts of learning and a generous spirit, so he was very unhappy in this, that he was extream rash and imprudent, and wanted common discretion to manage his parts. He was a very bold man, uttered anything that came into his mind, not only among his companions, but in public coffee-houses (of which he was a great frequenter) and would often speak his mind of particular persons, then accidentally present, without examining the company he was in, for which he was often reprimanded, and several times threatened to be kicked and beaten. He had a hot and restless head (his hair being carrot coloured) and was ever ready to undergo any enterprize, which was the chief reason that macerated his body almost to a skeleton. He was also a person of no fixed principles, and whether he believed those things which every good Christian doth, 'tis not for me to resolve. Had he been endowed with common sobriety and discretion, and not have made himself and his learning mercenary and cheap to every ordinary and ignorant fellow, he would have been admired by all, and might have picked and chused his preferment. But all these

learning, philosophy and the tongues, for all the vulgar pretences. I hear Jungius's Philosophical Treatises are extant in the Catalogue

things being wanting, he became a ridicule, and undervalued by sober and knowing scholars and others too."

Of his Works, which are very numerous, Wood gives a list, not however altogether accurate, as "A Letter to an Officer of the Army concerning a select senate;" Lond. 1659, 4to, and "Miscellaneous positions concerning Government," Lond. 1659; which he inserts as distinct pieces, are merely parts of the same tract. All Stubbe's tracts are exceedingly interesting and curious, particularly those written against the Royal Society, of his controversy with which perhaps the best account is that given in D'Israeli's *Quarrels of Authors*. (See D'Israeli's *Miscellanies*, edit. 1840, p. 212.) He defended Hobbes against Wallis, in a tract now exceedingly rare, and which deserved including in an appendix to the excellent edition of Hobbes's works lately published, entitled, "A severe enquiry into the late Oneirocritica;" Lond. 1657, 4to; and stood forth as champion of his old patron, Sir Henry Vane, with great gallantry, in two pamphlets, one of which is in quarto, "A vindication of Sir Henry Vane from the lies and calumnies of Mr. Richard Baxter;" Lond. 1659, pp. 21; and the other in 12mo, "Malice rebuked; or a character of Mr. Richard Baxter's abilities, and a vindication of the Hon. Sir Henry Vane;" Lond. 1659, pp. 60. The book referred to in Hartlib's letter, "A Light shining out of Darkness," Lond. 1659, 4to, was reprinted by Sowle, the Quaker publisher, but without Stubbe's name, in 1690, 12mo. It contains an apology for the Quakers, to whose principles Stubbe was at this period rather favourable. It is full of singular disquisition on a great variety of subjects, and amply shows the extent of his reading and the vigour of his mind. His characteristic hardihood of opposition to all determinations of all sects and parties is stamped upon every page. He quotes Chaucer and Spenser, as well as Paræus and Saravia, and does not forget to fortify a position by the "English blank verse" of "the excellent Mr. J. Milton." In concluding this notice of Henry Stubbe, already perhaps too long, I cannot but regret that we have yet no life of him in extenso. A more amusing subject would not easily be found. I have his "History of Mahomet," in MS., in a thick 4to, which has never been published. It is a very elaborate and extraordinary performance, and rather an apology for Mahomet than a history of him. In one of the accompanying letters in his autograph, he observes: "I am sure I have made it manifest that Mahomet was a gentleman, a scholar, and a wise man, and that there was no such brutality in his proceedings as is imagined." I have also in my possession Stubbe's unpublished letters to Hobbes, principally on the subject of his dispute with Wallis, and which throw considerable light on the history of that controversy.

[1] [See p. 143.] This circumstance is not mentioned by any of Stubbe's biographers, and is probably a mistake arising from the patronage which he experienced from Sir Henry Vane the younger, of which memorable person it is quite unnecessary to give any biographical particulars. It has been well said of him that "he mistook his deep

of Frankford. Scaliger's[1] Thesaurus temporum, ex ultimâ ejus recognitione (the emendations & editions having never been printed

penetration for a prophetic spirit and the light of his genius for divine irradiation." Every new discovery relating to his character and history only tends to heighten our admiration of his lofty purposes and his extraordinary powers. His Life, without referring to general historical or biographical collections, has been thrice written. 1st, by his warm admirer George Sikes, under the title of "The Life and Death of Sir Henry Vane, knt., 1662, 4to;" who, however, is as meagre in his facts, as he is cloudy and unintelligible in his style. 2ndly, by C. W. Upham, an American, (Boston, 1835, 8vo;) in which the career of Sir H. Vane in New England, is more fully and more clearly given, than by any of his previous biographers. And, 3rdly, by my friend Mr. Forster, who, including Sir H. Vane in his valuable Lives of Commonwealth Heroes, (1838, 8vo,) has at length done ample justice to the memory of a truly great man.

[1] It is somewhat extraordinary that the two Scaligers, the father and the son, have never found any suitable literary memorial. The minds of both were cast in the largest mould of intellectual greatness, and they tower above the herd of contemporary scholars,

"Quantum lenta solent inter viburna cupressi."

Even the curious question, whether their claim of descent from the Princes of Verona had any solid foundation, has never yet been made the subject of patient and impartial investigation. This claim had been made by Joseph Scaliger, in his "Epistola de Vetustate et splendore Gentis Scaligeræ, Lugd. Bat. 1594, 4to;" and was resisted by his terrible opponent Gaspar Scioppius, with a long accumulation of proofs and evidences, in his "Scaliger Hypobolimeus, Mogunt, 1607, 4to." The failing link was in connecting Nicolaus or Niccolo, the great grandfather of Joseph, with Guglielmo della Scala, the son of Cangrande secundo. The position of Joseph Scaliger was, that this Nicolaus or Niccolo was the son of Guglielmo della Scala; but, though he makes a most masterly defence against Scioppius on all other points, in his "Confutatio Fabulæ Burdonum," (Lugd. Bat. 1609, 12mo,) yet on this point he appears to labour under great deficiency of evidence and unsurmountable difficulties. I have gone through the controversy very carefully, and consulted the leading Italian genealogists, who differ considerably in their pedigrees of the Scaligers, but my conviction is that the case of Joseph Scaliger must be taken as not proven. Little, however, needed this monarch of letters any splendour from hereditary descent. Wonderful as was the range of his learning, yet we are still more impressed by the vivida vis, the acumen, the power of combination, the irrepressible vigour of intellect which shine forth, whether he is sounding the depths of chronology, or restoring the true text of an ancient writer, or pouring himself forth in familiar correspondence to a friend. With perhaps not more force of mind than his father Julius Cæsar Scaliger possessed, his classical erudition was more exact and profound, his taste was purer, and he had more of the faculty which, if not genius, is closely assimilated to it. Of his Works, which are enumerated in the

heretofore) is now reprinting by Jansonius.[1] And whereas the former editions were sold for 12 rix doll. a book, this will be had for half the price. The Jesuit Martinius's[2] Historia Sinensis ab initio illius Regni usq; ad nostra tempora, is begun by Blaew, and

General Dictionary and other Biographical Collections, under his name, incomparably the greatest is his book "De Emendatione Temporum," (Paris, 1583, folio,) from which chronology, as a science, may date its rise, and which first reduced the jarring elements of historical computation into order and harmony. Never was a finer exemplification than this Work affords of that power by which masses of learning from quarters the most distant, and of materials the most unlike, are used and applied to effect one grand consistent purpose, by the master hand of a consummate architect. His noble elucidation of the Julian Period would have been sufficient of itself to have immortalized his name. While it stands as one of the great land-marks in the wastes of time, he needs no prouder trophy. Of his other Works, perhaps the most delightful is his "Epistolæ, Leyden, 1627," 8vo; a book, which those who wish to become thoroughly acquainted with this giant of literature, will find deserving of most careful attention. I know no collection of the letters of any scholar which, in point of interest, can be compared to this. I have the copies of this book which belonged to Bentley and to Southey; and singularly enough, each of them has been at the trouble of making an elaborate index, for readier reference to its contents. The "Scaligerana," the history of which would require more space than can be afforded in a note, is a very miscellaneous and heterogeneous collection. A considerable portion of it was, unquestionably, taken from Joseph Scaliger's conversation, and may be relied upon as authentic. It is, however, to be lamented that these collectanea, which present so vivid a picture of their hero, have never yet been edited with common care or discrimination. Let us hope, that we may yet see from some competent and diligent editor, the collected letters and table-talk of this magnificent prince of scholars.

[1] This was Scaliger's "Thesaurus Temporum complectens Eusebii Pamphili Chronicon cum Isagogicis Chronologiæ Canonibus," which originally appeared at Leyden, in 1606, in folio, but the best edition of which is that which Hartlib refers to as then in progress, and which was in fact published at Amsterdam, 1658, in 2 vols. folio. In this Work, the author corrects several errors in his "Book de Emendatione Temporum."

[2] Martinus Martinius, a learned jesuit, was born at Trent, and resided many years as a missionary in China. He wrote several Works in the Chinese language, and died at Hong-Cheu, aged seventy-four, in 1661. His principal Works are, "China Illustrata, Amst. 1655," folio. This was the best account of China before that of Du Halde. "De Bello inter Tartaros et Sinenses, Romæ, 1654," 12mo. The English translation is entitled, "Bellum Tartaricum; or the Conquest of the great and most renowned Empire of China, by the Invasion of the Tartars, Lond. 1654," 8vo. "Sinica Historia a gentis origine ad Christum," the Work above referred to, the first decade of which was published Monachii, 1658, 4to.

will be finished within a few weeks. Martinius himself is undertaking another learned journey for Sina. Elzevir is engag'd for Vossius's [1] Great Dictionarium Etymologicum.[2] A very judicious friend of mine, that has perused the first printed sheets, does undervalue it exceedingly, saying there are nothing but vulgarissima in it, to him who has but a little turned over either Grammaticos Antiquos, or Celebriores Philologos recentiores, and upon the

[1] Gerard John Vossius, whose useful labours have been of such service in philological and historical literature, was born in Germany, in 1577. His death took place at Amsterdam, in 1649. For particulars of his Life, see *Niceron*, vol. xiii. p. 89; Chalmers's *Biog. Dict.* vol. xxx. p. 434. His Works were collected in 6 vols. folio, published at Amsterdam, in 1695, and the five following years. Valuable as his writings are, he is scarcely entitled to a place amongst the first rank of scholars — those who have been conspicuous for genius, originality of mind and acumen, as well as their great acquisitions and profound learning. He is rather to be classed amongst the useful and judicious compilers; and in this respect is strikingly contrasted with his celebrated son Isaac, who, though his natural endowments were of a much higher description than those of his father, his learning even more extensive, and his industry, if possible, still more indefatigable, has contributed much less by his labours to the solid advantage of mankind. Gerard John Vossius was married twice, and had a family by each wife. A son, or daughter, never failed to be accompanied by a good sizeable volume from the press; which made Grotius say, with some pleasantry, that he did not know whether Vossius had a better knack at producing children or books, "scriberetne accuratius an gigneret felicius." One inflexible rule of this hard-working student was, that when his friends came to pay him visits, he never allowed any of them more than a quarter of an hour. On one occasion when Christopher Schrader, who knew his custom, had staid out his quarter and was about to leave him, Vossius kept him another quarter, after which he pointed to the hour-glass which was always before him, and said, "You see how much time I have given you." The collection of the Letters of and to Gerard John Vossius, edited by Colomies, and first published at London, 1690, folio, must not be forgotten. There are few more agreeable volumes than this folio, perhaps no series of letters which is more useful in tracing out the history of learning in Europe during the seventeenth century.

[2] The title is "Etymologicum Linguæ Latinæ, Prefigitur G. J. Vossii de Literarum permutatione Tractatus, Amst. 1662, folio." Of this Work, an improved edition was published Amst. 1695, fol., with the additions and observations of Isaac Vossius. Though this book displays a great compass of erudition, and is in many respects valuable, yet from wanting the last revision of its author, and the negligence displayed in many of the etymologies, it scarcely does as much honour to the name of Vossius, as many of his other performances.

whole matter he prefers by far Martinius's Lexicon Etymologicum,[1] &c. ultimæ Editionis. And yet Elzevir was fain to pay 5 hundred rix dollars for Vossius's copy. But he is confident that nothing but the title page will make that book saleable. Here I return unto you the very learned Discourse of Anima Separata non dormit. More of this author's meditations would be very welcome. Mr. Brereton will study how he may be thankful for these and many other of your favors. The adjoined printed Discourse I believe you have not yet seen. The subject of it is very lovely and desirable.[2] I

[1] Matthew Martinius or Martinez, an eminent theologian and philological writer, was born 1572, and died 1630. His chief publication is his "Lexicon," of which a new edition appeared, edited by Grævius, from the Utrecht press, 1657, 2 vols. folio. Morhof's judgment of the comparative merits of Vossius and Martinius, does not altogether coincide with that of Hartlib's friend. He observes, in his remarks on Vossius's "Etymologicum," (Polyhistor. vol. i. p. 818, edit. 1732,) "Multum illud præcellit Lexico Martinii, qui Vossii præceptor erat, sed multa immiscet aliena, quæ judicium ejus tantum non esse produnt, quantum erat discipuli; quanquam et in discipulo passim deprehendas præceptoris sui vestigia, adeo quidem clara ut typographus qui Martinii Lexicon edidit, sibi ab opere Vossiano damnum metuens, plagii crimen intentasse dicatur, hujus editori, Elzevirio, qui id Ann. 1662, in folio, primum excudit."

[2] Doubtless, one which Hartlib had very much at heart, some proposal or model for the establishment of a philosophical college. At this time, projects of this kind were very generally entertained. The following letter from Evelyn to Boyle, (Boyle's *Works*, vol. v. p. 397,) written nearly about this time, though long, is worthy of quotation here, as it is exceedingly curious, and as it contains the views of that accomplished man on the best plan for forming a private society of this sort, a desideratum to which constant reference is made throughout Hartlib's correspondence: —

"Say's-Court, Sept. 5, 1659.

"Noble Sir, — Together with these testimonies of my cheerful obedience to your commands, and a faithful promise of transmitting the rest, if yet there remain any thing worthy your acceptance amongst my unpolished and scattered collections, I do here make bold to trouble you, with a more minute discovery of the design, which I casually mentioned to you, concerning my great inclination to redeem the remainder of my time, considering, quam parum mihi supersit ad metas; so as may best improve it to the glory of God Almighty, and the benefit of others. And since it has proved impossible for me to attain to it hitherto (though in this my private and mean station) by reason of that fond morigeration to the mistaken customs of the age, which not only rob men of their time, but extremely of their virtue and best advantages; I have established with myself, that it is not to be hoped

like the exhortation better then the model itself, w^ch^ methinks is

for, without some resolutions of quitting these incumbrances, and instituting such a manner of life, for the future, as may best conduce to a design so much breathed after, and, I think, so advantageous. In order to this, I propound, that since we are not to hope for a mathematical college, much less, a Solomon's house, hardly a friend in this sad Catalysis, and inter hos armorum strepitus, a period so uncharitable and perverse; why might not some gentlemen, whose geniuses are greatly suitable, and who desire nothing more than to give a good example, preserve science, and cultivate themselves, join together in society, and resolve upon some orders and oeconomy, to be mutually observed, such as shall best become the end of their union, if, I cannot say, without a kind of singularity, because the thing is new; yet such at least, as shall be free from pedantry, and all affectation? The possibility, sir, of this is so obvious, that I profess, were I not an aggregate person, and so obliged, as well by my own nature, as the laws of decency, and their merits, to provide for my dependents, I would chearfully devote my small fortune towards a design, by which I might hope, to assemble some small number together, who would resign themselves to live profitably and sweetly together. But since I am unworthy so great a happiness, and that it is not now in my power; I propose, that, if any one worthy person, and queis meliore luto, so qualified as Mr. Boyle, will join in the design (for not with every one, rich, and learned, there are very few disposed, and it is the greatest difficulty to find the man) we would not doubt, in a short time (by God's assistance) to be possessed of the most blessed life, that virtuous persons could wish or aspire to in this miserable and uncertain pilgrimage, whether considered, as to the present revolutions, or what may happen for the future in all human probability. Now, sir, in what instances, and how far this is practicable, permit me to give you an account of, by the calculations, which I have deduced for our little foundation.

"I propose the purchasing of thirty or forty acres of land, in some healthy place, not above twenty-five miles from London; of which a good part should be tall wood, and the rest upland pastures, or downs, sweetly irrigated. If there were not already an house, which might be converted, &c., we would erect upon the most convenient site of this, near the wood, our building, viz. one handsome pavilion, containing a refectory, library, withdrawing room and a closet; this the first story; for we suppose the kitchen, larders, cellars and offices to be contrived in the half story under ground. In the second should be a fair lodging chamber, a pallet-room, gallery and a closet; all which should be well and very nobly furnished, for any worthy person, that might desire to stay any time, and for the reputation of the college. The half story above for servants, wardrobes, and like conveniences. To the entry fore front of this a court; and at the other back front a plot walled in of a competent square, for the common seraglio, disposed into a garden; or it might be only carpet, kept curiously, and to serve for bowls, walking, or other recreations, &c., if the company please. Opposite to the house, towards the wood, should be erected a pretty chapel; and at equal distances (even with the flanking walls of the square)

not comprehensive enough. Capt. Shane, an Irish gentleman, has

six apartments or cells, for the members of the society, and not contiguous to the pavilion, each whereof, should contain a small bed-chamber, an outward room, a closet, and a private garden, somewhat after the manner of the Carthusians. There should likewise be an elaboratory, with a repository for rarities and things of nature; aviary, dove-house, physic-garden, kitchen-garden, and a plantation of orchard fruit, &c., all uniform buildings, but of single stories, or a little elevated. At convenient distance towards the olitory garden should be a stable for two or three horses, and a lodging for a servant or two. Lastly a garden-house and conservatory for tender plants.

"The estimate amounts thus. The pavilion 400*l.* chapel 150*l.* apartments, walls, and out-housing 600*l.* The purchase of the fee for thirty acres, at 15*l.* per acre, eighteen years purchase, 400*l.* The total, 1550*l.* 1600*l.* will be the utmost.

"Three of the cells or apartments, that is, one moiety, with the appertenances, shall be at the disposal of one of the founders, and the other half at the other's.

"If I and my wife take up two apartments (for we are to be decently asunder, however I stipulate, and her inclination will greatly suit with it, that shall be no impediment to the society, but a considerable advantage to the oeconomick part) a third shall be for some worthy person; and to facilitate the rest, I offer to furnish the whole pavilion compleatly, to the value of 500*l.* in goods and moveables, if need be, for seven years, till there be a publick stock, &c.

"There shall be maintained, at the publick charge, only a chaplain, well qualified, an ancient woman, to dress the meat, wash and do all such offices; a man to buy provisions, keep the garden, horses, &c., a boy to assist him, and serve within.

"At one meal a day, of two dishes only (unless some little extraordinary upon particular days, or occasions, then, never exceeding three) of plain and wholesom meat; a small refection at night: wine, beer, sugar, spice, bread, fish, fowl, candle, soap, oats, hay, fuel, &c., at 4*l.* per week, 200*l.* per ann. wages 15*l.* keeping the gardens 20*l.* the chaplain 20*l.* per ann. Laid up in the treasury yearly 145*l.* to be employed for books, instruments, drugs, trials, &c. The total 400*l.* a year, comprehending the keeping of two horses for the chariot, or the saddle, and two kine: so that 290*l.* per ann. will be the utmost, that the founders shall be at to maintain the whole society, consisting of nine persons (the servants included) though there should no others join, capable to alleviate the expence: but if any of those, who desire to be of the Society, be so qualified, as to support their own particulars, and allow for their proportion, it will yet much diminish the charge; and of such there cannot want some at all times, as the apartments are empty.

"If either of the founders thinks expedient to alter his condition; or that any thing do humanitus contingere, he may resign to another, or sell to his collegue, and dispose of it as he pleases; yet so as it still continue the institution.

"Orders.—At six in summer prayers in the chapel. To study till half an hour after eleven. Dinner in the refectory till one. Retire till four. Then called to conversation (if the weather invite) abroad, else, in the refectory. This never

given a thousand acres of land in Ireland towards it. And my

omitted, but in case of sickness. Prayers at seven. To bed at nine. In the winter, the same, with some abatements for the hours; because the nights are tedious, and the evenings conversation more agreeable. This in the refectory. All play interdicted, sans bowls, chess, &c. Every one to cultivate his own garden. One month in spring a course in the elaboratory on vegetables, &c. In the winter a month on other experiments. Every man to have a key of the elaboratory, pavilion, library repository, &c. Weekly fast. Communion once every fortnight, or month at least. No stranger easily admitted to visit any of the society, but upon certain days weekly, and that only after dinner. Any of the society may have his commons to his apartment, if he will not meet in the refectory, so it be not above twice a week. Every Thursday shall be a musick meeting at conversation hours. Every person of the society shall render some publick account of his studies weekly, if thought fit, and especially shall be recommended the promotion of experimental knowledge, as the principal end of the institution. There shall be a decent habit and uniform used in the college. One month in the year may be spent in London, or any the universities, or in a perambulation for the publick benefit, &c., with what other orders shall be thought convenient, &c.

"Thus, sir, I have in haste (but to your loss not in a laconic stile) presumed to communicate to you (and truly, in my life, never to any but yourself) that project, which for some time has traversed my thoughts; and therefore, far from being the effect of either an impertinent or trifling spirit, but the result of mature and frequent reasonings. And, sir, is not this the same, that many noble personages did at the confusion of the empire by the barbarous Goths, when St. Hierome, Eustochium, and others, retired from the impertinencies of the world to the sweet recess and societies in the east, till it came to be burthened with the vows of superstition, which can give no scandal to our design, that provides against all such snares.

"Now, to assure you, sir, how pure and unmixed the design is from any other than the publick interest, propounded by me, and to redeem the time to the noblest purposes; I am thankfully to acknowledge, that, as to the common forms of living in the world, I have little reason to be displeased at my present condition; in which, I bless God, I want nothing conducing either to health, or honest diversion, extremely beyond my merit; and therefore, would I be somewhat choice and scrupulous in my collegue; because he is to be the most dear person to me in the world. But oh! how should I think it designed from heaven, and tanquam numen διοπετὲς, did such a person as Mr. Boyle, who is alone a society of all that were desirable to a consummate felicity, esteem it a design worthy his embracing! Upon such an occasion how would I prostitute all my other concernments! how would I exult! and, as I am, continue, upon infinite accumulations and regards, — Sir, his most humble, and most obedient servant, "Evelyn.

"If my health permit me the honour to pay my respects to you, before you leave the town, it will bring you a rude plot of the building, which will better fix the idea, and shew what symmetry it holds with this description."

Lord Newport is like to give his college in Northamptonshire for the same purpose.[1]

Not long ago I had these following lines from Mr. Comen.[ius's] son-in-law: — "You desire a description of the Brethren of Moravia, by the Austrian persecution brought into Hungary and Transylvania.[2] I can tell you something of them too, for I have

[1] This design, whatever it was, fell through. The Lord Newport mentioned here, was Montjoy Blount, natural son of Charles Blount, Earl of Devonshire. He was created by James the First, Lord Montjoy, of Montjoy Fort, in Ireland; and by Charles the First, Lord Montjoy of Thurveston, in Derbyshire, and afterwards Earl of Newport in the Isle of Wight. He died 1665. His "college" was Fotheringhay College, in Northamptonshire. It was founded by Edward, Duke of York. The Society was to consist of a master, twelve chaplains, eight clerks, and thirteen choristers, to be called the Master and College of the Blessed Virgin and All-saints, in Fotheringhay. A full account of its history will be found in Bridges' *Northamptonshire*, vol. ii. p. 456. The site of the college and its demesne lands were at this period (1659,) possessed, either entirely or in part, by the Earl of Newport, having been surrendered to the crown at the Dissolution of the Monasteries, and granted in the fifth and sixth of Philip and Mary, to James Cruys and Geoffrey Cruys, whose right afterwards passed to the Earl of Newport and Sir Thos. Cheeke, knt. Some ruins of the arches and cloisters were remaining in 1791, in the vicarage garden adjoining the south side of the church, and part of the college walks running towards the river.

[2] "Moravians, or Moravian Brethren, a congregation of Christians descended from the Bohemian brethren, who were a branch of the Hussites. The Bohemian brethren dissented from the Callixtines, and refused to subscribe to the articles of agreement between that party and the council of Basle in 1433. They then formed themselves into a distinct community, called 'The Brothers' Union,' and as they were obliged to live in seclusion through fear of persecution, they were called by their enemies 'Grübenheimer' or 'Troglodytes.' They looked upon the Scriptures as their rule of faith, rejected transubstantiation, and were very strict in their discipline, excluding the vicious, the scoffers, and the worldly from their communion. They established among themselves a superintendence over the practical and domestic conduct of individuals, who were distributed into three classes, the beginners, the proficient, and the perfect. They had their bishops, seniors, presbyters, and deacons, who administered their civil as well as ecclesiastical affairs. Like the Quakers, they refused to do military service.

"When the great Reformation took place in Germany, the Bohemian brethren sent envoys to Luther, in 1522, who approved of most of their doctrines and discipline, and although he did not admit every article of their confession of faith, yet he said that it might be tolerated as it was. (Mosheim, *Ecclesiastical History*, sixteenth century, iii, 2, 2.)

taken much pleasure, being in Hungary at Sarospatak, to visit their dwelling-places. There be so many families, (suppose 100,

"In 1547, most of the brethren were expelled from Bohemia, by Ferdinand I., upon which they took refuge in Poland and Prussia, where they formed several settlements, especially at Marienwerder. They were united for a time with the Lutherans by the convention of Sendomir, but afterwards drew closer to the Calvinists, at the synods of Ostrorog, in 1620 and 1627, and adopted Calvin's creed, retaining their own Bohemian forms of discipline. (Elsner, *Brevis Conspectus Doctrinæ Fratrum Bohemorum*, in Gerdes's *Miscellanea Groningiana*, vol. vi.)

"Under Maximilian II., those brethren who had remained in Bohemia and Moravia, enjoyed full toleration, and they formed their chief settlement at Fulnek, in Moravia, whence they received the name of Moravian brethren. But in the subsequent Thirty Years' war, their settlements in Bohemia and Moravia were utterly destroyed, and, after various migrations, their descendants were settled, in 1722, by Count Zinzendorf, on his estate of Bethelsdorf, in Upper Lusatia, where their colony took the name of Herrnhut, from a hill in the vicinity called Hutsberg. They then established themselves as a new community under the name of the United Brethren, to which Protestants of every denomination were admitted, without being obliged so renounce their respective creeds, but on condition of conforming to their rules of discipline, which were derived from those of the Bohemian brethren."

See *Penny Cyclopædia*, vol. xv. p. 397, for further particulars of the history and present condition of the Moravians, or United Brethren. I may add that the History of their Persecutions, which is an interesting narrative, was written and published in Latin, by Comenius. An English translation appeared under the title of the "History of the Bohemian Persecution, from the beginning of their conversion to Christianity in the year 894, to the year 1632, London, 1650," 12mo. He prefixed a shorter history of the Bohemian church to his "Exhortation to the Church of England," in which he prays for an union between the churches. The Latin Work is entitled, "De Bono Unitatis et Ordinis Disciplinæque ac Obedientiæ," Amst. 1660, 8vo. The English translation, "An Exhortation of the Churches of Bohemia to the Church of England, with a Description of the Order and Discipline used in the Churches of the Brethren of Bohemia. By J. Amos Commenius, the only surviving bishop of the remains of those Churches." London, 1661, 4to. The order and discipline of those churches, and the regulations of the brethren, are contained in "Johannis Lasitii De Ecclesiastica Disciplina, moribusque et institutis fratrum Bohemorum, Amst. 1660," published by Comenius, and now an uncommon book; and also, in "Ratio Disciplinæ Ordinisque Ecclesiastici in Unitate fratrum Bohemorum," which was published by J. F. Buddeus, (Halæ, 1702, 4to,) along with Comenius's Treatise "De Bono Unitatis," and his very curious Tract, printed for the first time, "De rerum humanarum emendatione consultatio catholica ad genus humanum ante alios vero ad eruditos, religiosos, potentes, Europæ." The modern history of the Moravians will be found, at length, in "The History of the Brethren, by David

200, or more,) wch join together & be of all kind of trade (useful and comfortable for man's life, for no guns, swords, or other warlike weapons are made amongst them.) These being received into the magistrates' protection, & having privileges and permission to build, out of the common stock, a certain court as it were, or a little common-wealth, with 2, 3, or more yards, according as the number of inhabitants & artificers doth increase, with so many dwellings & public conveniences for horses, cattle, and the like. As for their co-habitation, every family hath a convenient dwelling-place, & every trade together, taylers, shoemakers, &c., and each a separate yard. Their labour is common, all work for all, for what every one gaineth, it is given to the common stock. As for their government, they have a preacher or two, according as need requires, wth an Oeconomus, whom they choose by common consent, & 3, 4, or more elders or overseers. They have for their religious & pious exercises, public meetings on the Lord's day, as well as every day for public prayers in the morning & evening; all things being performed in good order and decency. The men sit asunder from the women, and so children likewise, of both sexes, apart. They have schools for boys separate also from those of the girls. And the training up of their children, as soon as they begin to have the use of their tongue, till they come to their full age, is committed of the boys to grave men, of the girls to godly women. The parents have no trouble with them at all. The steward and elders provide all things. They have their own bakers, brewers, &c., every one hath his office in wch he serves himself & others. There is a common kitchen for them all. The Oeconomus, preacher, and elders eat together, the rest in like manner, save that men have their own tables, and women also their own. And every one knoweth his own place. The discipline is either private correction according to the fault, or public excommunication. Thus much I have observed amongst them." And again in another letter:—

Crantz, translated into English by Benjamin La Trobe, 1780," 8vo. Their earlier annals are only given very superficially in that volume.

"In the last, I gave you a description of the Moravian Brotherhood, according to my own observations. For whilst I was travelling thrice thro' Hungary & Transyl.[vania] I took my lodgings in their cloysters, and conversed with them, as much as I could have occasion, on purpose to learn so much as could be known of the mysteries of their Society. They are an honest simple-hearted people, humble, godly, laborious, well trained up, and lovers of discipline, agreeing for the most part in substantialibus of y^r^ Doctrine with the Reformed Churches, save only in the Infant Baptism. Yet they shew themselves more careful in this point, then those people w^ch^ are called the Mennonists[1] in the Low Countries, who permit their children to live w^thout^ baptism as long as they list. But these men leave it to their childrens pleasure no longer, but when they are of ten or 12 years of age, and have learned their catechism, and can make a confession of y^r^ faith openly before the congregation, they do their utmost by informations & perswasions to make them desirous to be joined as members of Christ to the rest of the congregation. True mortification and resignation is much taught & insisted upon and practised amongst them." Thus far again Mr. Figulus.[2] Before I had sent Peter Cornelius's[3] society to my worthy correspondent near Hereford,[4] he writes, "I do extremely indulge the design of beginning the Buildings of Christian Societies in small Models. And in this point our Re-

[1] For a sketch of the history of the Mennonites or Anabaptists, see Mosheim. Century 17, c. v.

[2] Petrus Figulus, surnamed Jablonsky, from the place of his nativity, Gabel, in Bohemia. Comenius, on quitting Moravia, took with him this person, then eight years of age. He afterwards married Elizabeth, the daughter of Comenius; and was, in 1662, consecrated a bishop of the Bohemian and Moravian Church, in spem contra spem, and with the intention that he should be Comenius's successor, who, however, outlived him. His son, Daniel Ernest Jablonsky, succeeded him in 1699, obtaining at the same time the superintendency of the Bohemian brethren out of Poland.—Crantz's *History of the United Brethren*, by La Trobe, 1780, 8vo.

[3] Probably the same model of a society which is referred to in the previous part of this letter. Peter Cornelius, who is mentioned afterwards in Hartlib's letter of Oct. 15, 1660, as Peter Cornelius, of Zurichsea, was in all likelihood the author.

[4] Mr. Beal.

formers may learn many parts of wisdom from our sorest adversaries. O si esset noster! 'Tis strange to me, that the Model of Christian Society, and that curious offer of the right hand of Christian love hath taken no deeper footing in England. I hear that Mr. Ashmole hath published the orders of Rosy Crucians & Adepti.[1] Can you tell me what esteem it bears?" In another he

[1] The work perhaps intended, though it scarcely answers to the description, is "The Way to Bliss, in three books, made public by Elias Ashmole, Esq., Qui est Mercuriophilus Anglicus," Lond. 1658, 4to. The object of this treatise, the author of which, Ashmole, informs us, was without doubt an Englishman, "but has hitherto passed with us among the anonymi," and which "seems to be written about the beginning of the late, or end of the former, century," was to prove the possibility of such a thing as the philosopher's stone. The "laborious searcher" who found the manuscript of this treatise, was most fortunately directed to three grains of the powder, closed up between two leaves thereof, with which he made projection! The judgment of the writer of Ashmole's life, in the *Biographia Britannica*, (who was Dr. Campbell, the author of "Hermippus Redivivus,") on the book itself, is almost as astonishing as this circumstance. He says, "it deserved the pains that both Dr. Everard and Mr. Ashmole bestowed upon it, for beyond all doubt, in the genuine edition of our author, *it is the best and most sensible book in our language*." I rather agree with Dr. Dibdin, who pronounced it "a work invincibly dull," and "a farrago of sublime nonsense." *Bibliomania*, p. 387. Probably neither of us have the true Hermetic vein, which only

"Pauci quos æquus amavit
Jupiter"

are blessed with. Dr. Campbell might be one of those more favoured readers of whom Ashmole speaks, (*Fasciculus Chemicus*, Lond. 1650, 12mo, prolegomena:) "It is a cause of much wonder, when he that reads, though smatteringly acquainted with nature, should not meet with clear satisfaction; but here is the reason: *Many are called but few are chosen*. 'Tis a haven towards which many skilful pilots have bent their course, yet few have reached it. For, as amongst the people of the Jews, there was but one who might enter into the holy of holies, (and that but once a year,) so there is seldom more in a nation whom God lets into this sanctum sanctorum of philosophy, yet some there are. But though the number of the elect are not many, and generally the fathom of most men's fancies that attempt the search of this most subtle mystery is too narrow to comprehend it, their strongest reason too weak to pierce the depth it lies obscured in, being indeed so unsearchable and ambiguous, it rather exacts the sacred and courteous illuminations of a cherub than the weak assistance of a pen to reveal it, yet, let no man despair." The address to the *Way to Bliss*, which is dated April, 1658, was a kind of farewell to Hermetic Philosophy on the part of Ashmole. He had fortunately by this time discovered that readier way of acquiring the elixir, which old Anthony Wood, with his usual dry humour, and, though Ashmole was a man after his own heart,

cries out, "O that all the religious houses of the Christian world were reformed into true societies, or that our English monasteries could be thus restored! But it seems we men are prompt and skilful enough to pull down, and then leave it to God to plant, build, and reform, whilst we talk big of reforming laws, and making whole nations churches, and of erecting the Kingdom of Christ all over the world. I would I could see a good beginning (he means of a Christian Society) with a little, & upon that covenant, I should not be unwilling, that 200 acres of mine own land were devoted to the foundation of the first such college." Thus far that good man. Just now I received another letter, of w^ch^ you have here an extract of some part of it. Besides the interruption of what ought to have been paid to me, I had many other things to add (for I want not matter,) but my wonted pains bid me stop here. We have got something from Rotterdam in continuation of the new most wonderful way of Anatomy and Preserving of Bodies, w^ch^ Mr. Brereton hath undertaken to translate into English, and then it shall be presented either by himself, or the poor tormented creature which subscribes himself ever

Hon^d^ S^r^

Your most truly, &c.

Jul. 20, 1659. S. Hartlib.

Anthony could not forbear his joke, has indicated. "But," observes he, (*Ath. Oxon.* vol. ii, 891,) after enumerating his Hermetic collections, "the best elixir that he enjoyed, which was the foundation of his riches, wherewith he purchased books, rarities, and other things, were the lands and jointures which he had with his second wife Mary, and widow of Sir Thomas Manwaring, of the Inner Temple, Knt., sometime steward of Reading." From the references in his diary to his disputes and litigations with this second wife, it may be surmised that Ashmole occasionally found to his sorrow that the possession of the elixir is not always the "way to bliss." Of Ashmole, who was connected by his two first marriages with the Cheshire family of Manwaring or Mainwaring, and who is too interesting a subject to be compressed within the few lines at present allowed, a fitter opportunity will occur to speak in the preface to Dr. Dee's *Autobiographical Tracts and Correspondence.* I may congratulate the public on the excellent catalogue of the manuscripts bequeathed to the University of Oxford by Ashmole, which we have been favoured with by Mr. W. H. Black. (Oxford, 1845, 4to.) The only deficiency

Jul. 17, 24. I preached at Ditton.

Aug. 10. I preached at Ditton at old Thurlow's funerall.

Aug. 14. I preacht at Ditton. Aug. 17. I preached at Ditton at the funerall of J. —— daughter. Aug. 28. At Ditton.

Aug. 9. Given to Mr. Romswinkel, a German, 10^{sh}. Sept. 4. I preached at Ditton.

Sept. 1659. Bought a silver cup to send to sister Worthington — 13^{sh}.

Sept. 25. Oct. 2, 9. I preached at Ditton.

S. Hartlib to Dr. Worthington.

Baker's Camb. MSS. as referred to, p. 55.

Hon^{d} S^{r}

I receiv[ed with[in] 2 or 3 days your last of Oct. 17, but your other letter I never got to this very day. I thought to have acknowledged the receipt by the first return, but have been delay'd from week to week, in reference to that most desireable Society, whose declaration in print, I would have so willingly have sent along. But this present expedition into the North, hath given a kind of stop unto it for the present. As soon as it shall come forth, God willing, I shall not fail to acquaint you with a copy of it. In the meantime be pleased to accept of the ten copies here adjoined of Mons. Bill's Anatomy,[1] w^{ch} is worthy to be taken notice of. R. B. is Robert Boyle, who hath caused it to be printed. About ten days ago, I had these following lines from Amsterdam. "Mons. Bill is a Frenchman, speaks also Low Dutch and Latin. He

felt by a reader, is the want of a good index, a want which, as it is a book in all other respects so satisfactory, it is earnestly hoped will not be allowed much longer to exist.

[1] The title of this work, which was translated from the Low Dutch, by Dr. John Pell, is "A Tract touching the skill of a better way of Anatomy of Man's body, by Yonker de Bills, Lord of Koppensdam," Lond. 1659, 12mo. In a letter to Boyle, dated Nov. 1, 1659, (Boyle's Works, vol. v, p. 292,) Hartlib says, "Really you have done an excellent work for spreading this Anatomical Magnale upon the honest learned world."

hath 4 corpora, two men, & two women, so anatomized that he can shew the inward state of a man's body, for all the parts of the body are in the body, except the guts & brains, w^ch^ lye by. He asketh above 10,000f., and then he will teach the anatomy out of them to scholars, chirurgeons, &c. He sayth this cost him not only infinite pains, & head-breakings, but that of his patrimony he spent to this work 60,000 gilders or f. He affirms that Paris hath presented to him about 20,000f., and Amsterdam 13,000f., for two corpora, but he will not sell them apart, but in that manner as I mentioned. It seems it is very rare, that he anatomized in such a manner these bodies & prepared all, so that they can be clearly seen everything in its proper place. The like never hath yet been performed in this world." The letter is dated 31 Octo. 59. Another writes of a matter much more welcome and refreshing, relating to the true anatomy of souls, in these words,—"Perquisivimus hominem illum Natione Turcam, de quo in imperiis tuis mentionem feceras hic esse, et repertus nobis est in hac ipsa Civitate. Ast cum in his occupamur, ecce afferuntur generoso Domino de Geere Constantinopoli Literæ a Domino Warnero, quem ille ante triennium jam et prece atq; pretio requisiverat, velle Translationem Biblici Codicis in Linguam Turcicam sibi cordi curæq; esse. Dictum, factum. Bonus ille et Domini de Geerianæ ob promota pridem Juventutis suæ studia obstrictus atq; deditissimus laborem istum hujus commendatione et lauti subsidii subministratione alacriter suscepit, atq; quod jam scribit eousq; promovit et peregit, ut pauca restent, quin brevi universa Biblia lingua Turcica loqui constet. Promittit enim Exemplar MS. ad Typos promovendum intra semestre hoc circiter se posse et velle huc ad Generosum Dominum de Geer curare. Quamobrem generosus Dominus Rev. Duræum plurimâ impertit salute atq; asseverat, dante Deo, brevi etiam hac parte, Gloriæ Dei Reiq; Christianæ provisum iri, Amstel. Octo. 31, 59." This worthy advertisement I sent presently to Mr. Boyle, being at Oxford, and no nearer to worthy Mr. Pocock, who returns me this answer. "What you write conc.[erning] the Translation of the Bible into the Turkish tongue, is most welcome. For to

speak in the phrase of the times, it has been much upon my heart to have the propagation of the Gospel attempted, not by making an Independent a Presbyter, or Presbyter an Independent, but by converting those to Christianity that are either enemies or strangers to it. And therefore you will oblige me to enquire as diligently as you can, what this Mr. Warner[1] is, as to his intellectual abilities, for such a work, and as to his inclinatiions to further it. And indeed I shall much more honor Mons. de Geere,[2] then ever I did, (how much soever I honored him before,) for so Christian a commiseration of y^r^ souls, that yet sit as it were in darkness and in the shadow of death. Nor are we here altogether regardless of such matter, for Mr. Pocock is at my request printing a translation of Grotius's Book of the Truth of the Christian Religion into Arabick, and I need not tell you, how fit he is for such a work. The Book is partly printed off already: we would gladly be advised, how it may be disposed into several parts of the East, to the greatest advantage of the design w^ch^ he and I persue in it.[3] I am now prosecuting some things w^th^ an engine I formerly writ to you of,[4] & these things that have been already done in part are such, as would not, perhaps, be unacceptable to our new philosophers, wherever they are. But we have not yet brought our engine to perform what it should." Thus far the noble philosopher from Oxford,

[1] In a letter to Boyle, Nov. 15, 1659, (Boyle's Works, vol. v, p. 293,) Hartlib observes, "Mr. Pell tells me that Warnerus is a most accomplished man, and that for his great abilities and skill in Arabick and other oriental languages, he was counted worthy to be sent to be resident for the states at the Ottoman Court. He added withal that, many years ago, Warnerus had published his Collectanea of all the passages concerning Christ out of the Alcoran."

[2] Mons. de Geere was the great patron of Comenius, whose "Opera Didactica" were published at his expence.

[3] "Grotius de Veritate Christianæ Religionis Arabice versus E. Pocock" was published at Oxford, in 1660, 8vo.

[4] This was that admirable engine, the air pump, which was perfected for Boyle by Hooke, at Oxford, about this time. By this engine Boyle made such experiments as enabled him, and those who succeeded him, to form a just theory of the air. By this he demonstrated its elasticity, and that property alone led to an important series of discoveries.—Birch's *Life of Boyle*, p. 111.

Nov. 3, 59. I suppose you have seen his Book lately published, of Seraphick Love. I would willingly know your judgment cone. [erning] a specimen given in Lingua Coptica seu Ægyptiacâ, by one Mr. Theodorus Petræus, Flemburg. Holsat. printed Octob. last. I could send you another plentiful harvest, but I must not overcharge you, knowing how you are engaged for those desireable sheets of Mr. Smith's. Mr. Brereton is not well again, but if he knew I was writing to Dr. Worthington, very affect.[ionate] remembrances would have been presented, as now they are by him who subscribes himself, ever

Hon^{d} S^{r}

Your truest votarie,

Nov. 7, 1659. S. Hartlib.

The letter of Mr. Beal's here adjoined[1] in a packet is not unworthy your perusal. I have urged again an answer from Mr. Warnerus to your Turkish Q.[uestions.]

Nov. 13. I preached in chap. at sacrament. Nov. 20, & 27. I preached at Ditton. Dec. 4. I preached at St. Maries, on Eph. v. 2.

Dec. 5. Jan. 1, 5, 15. I preached at Ditton.

S. Hartlib to Dr. Worthington

Baker's Camb. MSS. as referred to, p. 55.

Honoured S^{r}

Your last of Jan. 24, is most delightsome, because it is large. The enclosed to Mr. Brereton was presently delivered. I thought to have acknowledged the receipt of the mathematical paper sent by Mr. Petræus. The designing good man is gone for Denmark, the King of Denmark having called him into Denmark, to

[1] Of this letter no copy appears in Baker's MSS.

see whether he can furnish him for his learned travels. But he intends to return, God willing, within 3 months, to sollicite some other patrons, in case the King should not be able to give him such an allowance as will be necessary to accomplish his designs. I hope that Macaria[1] will have a more visible being before that time, and then he shall need none other additional patronage. I have often-

[1] Macaria (from μακαριος, blessed or happy) was the name of an intended society, the establishment of which Hartlib appears to have been confidently expecting at this period. It was to unite the great, the wealthy, the religious, and the philosophical, and to form a common centre for assisting and promoting all undertakings in the support of which mankind were interested. Every invention conducing to the public benefit, every valuable work of literature, every defence of Christianity and endeavour to promote unity among Christians, every charitable foundation lacking assistance, were to be encouraged, refreshed, and upheld from this universal fountain. As far back as 1646 Hartlib had published a pamphlet without his name, but imbued with all his peculiar notions, entitled, "A description of the famous kingdom of Macaria, shewing its excellent government, wherein the inhabitants live in great prosperity, health, and happiness; the king obeyed, the nobles honoured, and all good men respected; vice punished and virtue rewarded. An example to nations. In a dialogue between a scholar and a teacher." London, 1641, 4to. This pamphlet dedicated "to the high and honourable court of parliament," affords a sort of adumbration of what the Macaria, to which he so frequently refers in his letters, was expected to accomplish. From this time to the end of his career, having received many promises from influential persons at various periods, on which he placed reliance, he is always more or less endeavouring to organise and develope the instrument which was so effectually to serve the interests of his species. He lived in the magnificent scheme which his ardent philanthropy had planned. It formed "his thought by day, his dream by night," and he looked to it as eagerly as the Jews to their temporal Messiah. In a letter to Boyle, written about this time, (Boyle's *Works*, vol. v, p. 293,) speaking of some treatises which he considered of importance, he says: "The truth is, I design all such and the like works or tracts to be printed upon the charges of Macaria, whose scope it is most professedly to propagate religion and to endeavour the reformation of the whole world. But it is scarce one day (or hour in the day,) or night, being brim full with all manner of objects of that most public and universal nature, but my soul is crying out :—

"Phosphore redde diem quid gaudia nostra moraris
Phosphore redde diem!"

We shall see, as we proceed with his correspondence, how gradually these splendid visions fade away before his eyes, leaving nothing completed of the large and comprehensive fabric which he had looked for, but a limited section of the grand original design, — the Royal Society.

times endeavoured to get a more perfect description of the Moravian Society, but could never obtain it. If I do, you shall soon hear of it, God willing. The Baron of Schonaich had erected in Silesia such a cloyster, for religious education without vow, as you mention, before the Bohemian wars, but it was only for the female sex, yet looked upon by all wise men as a public blessing, & a most pious foundation, worthy of all imitation. I shall take better notice hereafter of the Lady Falkland's [1] most worthy designations. My comfort is, that she hath left her like for piety and parts, w^th^ power and interest, w^ch^ she hath and will always have with all the great ones, let them change never so often. I mean the Earl of Corke's and Mr. Boyle's incomparable sister the Lady Vicountess Ranalagh.[2] No longer then two days ago, I received a missive from her

[1] Lettice, Viscountess Falkland, was daughter of Sir Richard Morison, relict of the celebrated Lucius Cary, Viscount Falkland. When that great and amiable man was no more, says Grainger, "she fixed her eyes on heaven, and though sunk in the deepest affliction, she soon found that relief, from acts of piety and devotion, which nothing else could have administered. After the tumults of her grief had subsided, and her mind was restored to its former tranquillity, she began to experience that happiness which all are strangers to but the truly religious. She was constant in the public and private exercise of devotion, spent much of her time in family prayer, in singing psalms, and catechising her children and domestics. She frequently visited her poor neighbours, especially in their sickness, and would sometimes read religious books to them while they were employed in spinning. She distributed a great number of pious tracts. Lord Falkland left her all that he was possessed of by will, and committed his three sons, the only children he had, to her care. She died Feb. 1646, aged 35."—Grainger, *Biog. Dict.* vol. iii. p. 236, edit. 1824.

[2] This excellent lady, Catherine, Viscountess Ranelagh, was the daughter of Richard Boyle, Earl of Cork, and was born the 12th March, 1614. She inherited all the gifts of nature, for which her family were renowned; but, great as was her capacity, it was exceeded by the warmth of her benevolence and the largeness of her philanthrophy. What would be hyperbolical if applied to others is poor and inadequate when she is the subject of praise. For half a century we never see her name but as a living principle of good, "diffusing blessings or averting harms." She was the much beloved sister of the Hon. Robert Boyle, and went hand in hand with him through life in every work of beneficence, and in the performance of every Christian duty. She married Lord Viscount Ranelagh, and died at an advanced age, the 23rd December, 1691. The following character of her by Bishop Burnet occurs in his sermon on her brother's funeral, and is a well deserved tribute to this bright ornament of her sex :—

in these words: — "I dare assure you confidently because I may do it truly, that I do unwillingly stay long enough from you to need your summons to bring me to you. And that I do more unwillingly not obey those summons, when I have received them. But indeed, this last fortnight I have for the most part been kept a prisoner at home by several indispositions, that one after another

"His sister Ranelagh's indisposition at length terminated in her death, on the 23rd of December; and the loss of such a person was perhaps as fatal to him as it was important to the world. She had lived the longest on the most public scene, and made the greatest figure in all the revolutions of these kingdoms for above fifty years, of any woman of that age. She employed her whole time, interest, and estate, in doing good to others; and as her great understanding and the vast esteem she was in, made all persons in their several turns of greatness desire and value her friendship, so she gave herself a clear title to use her interest with them for the service of others, by this, that she never made any advantage of it to any end or design of her own. She was contented with what she had; and though she was twice stript of it, she never moved on her own account, but was the general intercessor for all persons of merit or in want. This had in her the better grace, and was both more Christian and more effectual, because it was not limited within any narrow compass of parties or relations. When any party was depressed, she had credit and zeal enough to serve them; and she employed that so effectually that in the next turn she had a new stock of credit, which she laid out wholly in that labour of love, in which she spent her life. And though some particular opinions might shut her up in a divided communion, yet her soul was never of a party. She divided her charities and friendships, her esteem as well as her bounty, with the truest regard to merit and her own obligations, without any difference made upon the account of opinion. She had, with a vast reach both of knowledge and apprehension, an universal affability and easiness of access; an humility, that descended to the meanest persons and concerns, an obliging kindness and readiness to advise those, who had no occasion for any further assistance from her. And with all these and many other excellent qualities she had the deepest sense of religion, and the most constant turning of her thoughts and discourses that way, that was known perhaps in that age. Such a sister became such a brother; and it was but suitable to both their characters, that they should have improved the relation, under which they were born, to the more exalted and endearing one of friend. And as they were pleasant in their lives, in their death they were not divided; for as he had lived with her for the greatest part of forty-seven years, so he did not survive her above a week, for he died in the fifty-sixth year of his age, on Wednesday, December 30, 1691, at three quarters of an hour after twelve at night, and was interred on the 7th of January following, at the upper end of the south side of the chancel of St. Martin's in the Fields in Westminster, near the body of his sister Ranelagh."

assaulted my house of clay. I do indeed expect a meeting here this afternoon of the two good men you mention, (she means Mr. Wood & Mr. Potter,) and my brother Boyle, & another ingenious person, in order to the carrying on of that work (education of children) w^ch^ tho' it may seem small & contemptible to those who judge according to appearance, cannot but be esteemed truly great by those who are assisted to judge righteous judgment. For surely if creatures can do anything in laying the foundation of the Kingdom of Christ, they must lay it in the minds and consciences of such. And there it can be laid no rational way, but by timely and good instruction, joined with such discipline and guidance as may accustom children to repeat the good lessons they are taught by the daily obedience & conformity thereunto, so as both their reasons & their customs may be engaged on the part of piety and virtue, to the strengthening them therein against the assaults they will be sure to meet with from imagination and vice, as soon as they are turned loose to converse in the world. And if in the beginning of our professions to a reformation in these last 18 years, we had fallen to this practice, and paid as many schoolmasters as we have done military officers, listing regiments of children under them, to be by them train'd up in the nurture and admonition of the Lord, instead of so many thousands of poor men to be sacrificed to the passions and lusts of their rulers, whose ignorance teacheth them to seek an establishment in those things, upon w^ch^ God has decreed an uncertainty, we had by this time reaped better fruits of our labours and expences, then disappointment, division, poverty, shame and confusion, all w^ch^ are in great letters upon the present frames of men's spirits, and posture of our affairs. And therefore, if towards this work I may supply but so much, as may come to the share of the least joint of the body of Christ, I shall think myself highly honoured by him, to whom honour and glory belongs from all his creatures, who yet can give it him no way so eminently, as by their being rich in such good works as these." Thus far the excellent lady.[1] If I could have been master either of my own

[1] The zeal of this extraordinary person was not confined to education, on which

copy of Bodinus[1] MS., or of that which my Parisian friend hath caused to be transcribed, Mr. More should have had it long before

subject she was so much in advance of her age. I find, from a letter from Hartlib to Boyle, dated January 31st, 1659, (Boyle's *Works*, vol. v. p. 290,) that she was deeply engaged about this time in another attempt, which would certainly demand all her ardour of mind and energy of purpose,—*in endeavouring to bring about a reformation of English laws and lawyers.* What female but Lady Ranelagh would ever have had the courage or the Quixotism to engage in so desperate an undertaking?

[1] This MS. of Bodin would be his "Colloquium Heptaplomeres de abditis sublimium rerum arcanis, libris sex digestum," which has never yet been printed, though copies of it exist, one of which is in my possession. Of the *Colloquium*, and of Bodin himself, some notice has been taken in the introduction to Potts's *Discovery*, printed for the Chetham Society. It is a dialogue on different religions, between seven personæ dramatis, and the claims of each are supported by some one of the interlocutors. Salamo Judæus maintains with great spirit the cause of Judaism, and the author has been supposed, by some of his critics, to incline to that side of the question. So great was the alarm which the work created, that its title never failed to be accompanied, whenever mentioned by the herd of writers in the 17th, and even the 18th, century, by a fierce storm of vituperation and execration. A more intimate knowledge of the *Colloquium* would have quieted much of this holy horror, and would have satisfied every impartial reader that while the work bears evidence in every page of Bodin's constitutional fearlessness of mind and love of paradox, and is full of new and original views on the various subjects discussed, it was not written with any of the pernicious intentions which have been presumed, nor is its perusal likely to be fraught with any of the dangerous consequences which have been apprehended. At the conclusion of the conference, there is no general conversion to any one religion. The different speakers, after the long disputation, walk off, as is generally the case on similar occasions in real life, unconvinced by the array of arguments brought against them, but with one edifying principle of concord at least, which may be safely recommended to all disputants for general imitation:—"*Deinceps mirabili concordiâ pietatem ac vitæ integritatem communibus studiis ac convictu coluerunt, sed nullam postea de religionibus disputationem habuerunt, tametsi suam quisque religionem summa vitæ sanctitate tueretur.*"—Colloquium sextum in fine. The author (Bodin) forms the subject of a long and curious article in Bayle's *Dictionary*, and the principal dates and facts of his life will be found on referring to any of the biographical collections. To enter upon his biography or his character, full as both are of matter requiring an extended survey, would be unsuitable to the present occasion. I cannot, however, but observe that as Bodin is incontestably one of the greatest men that France ever produced, a man far in advance of his age on many important questions, scarcely inferior to Pascal in strength and acuteness of mind, and whose writings little deserve the total neglect which they at present experience; it would be well that

this time. It may once be added by way of appendix, as to answers to such objections, w^ch^ have not been of any treated on before. By Bor[e]el is meant, he that is the author, [of] Ad Legem & Testimonium. He hath written a large Tr.[eatise] about the Divinity of the N. Testament, as likewise a larger Work against all sorts of Atheists. He is very much pressed to publish it, but I cannot tell yet, how soon it will be done. By some of the papers you will see what he is a doing for the present. I cannot hear yet that Grotius's excellent Book is quite finished at Oxford: for I wrote formerly (if you remember) that it was translated into Arabick by Mr. Pocock, and begun to be printed. Mr. More's elaborate piece will no doubt be a universal blessing to all the world. I wish it were extant already. I have written long ago for Vita Davidis Georgii,[1] but could never get an answer of it. The title being now fuller directed, I hope I shall have better success. I shall also make my best enquiry after H. N.[2] tho' it will be very difficult to get a plain

some attempt should be made to bring together his correspondence, which has never been published, and to accompany a careful memoir of his life, with, if not a publication of the whole, an analysis and abridgment of his *Colloquium Heptaplomeres*, as it is due to his fair fame that his memory should be purged of the obloquy which has been allowed to rest on it from the ignorant and unreasoning clamour which has been directed against that very able and much dreaded performance.

[1] Of the famous enthusiast, David George, and his career, a sketch will be found in Mosheim. (*Eccles. Hist.* cent. 16, sect. 24.) The work alluded to is probably "Nicolai Blesdikii Historia vitæ doctrinæ et rerum gestarum Davidis Georgii Heresiarchæ. Daventriæ, 1642," 8vo, which is a rare book, and comprises the best account yet given of this Heresiarch.

[2] Henry Nicholas, a Westphalian, one of the most intimate companions of the fanatic David George, though somewhat different from him in the nature of his enthusiasm and also in points of genius and character, founded a sect in Holland, in the year 1555, which he called the Family of Love. The principles of this sect were afterwards propagated in England, and the works of H. Nicholas were translated about the year 1574 into the English language, and published in this country. In the years 1648 and 1655-6 many of them were reprinted. Nicholas maintained that he had a commission from heaven to teach men that the essence of religion consisted in the feelings of *divine love;* that all other theological tenets, whether they related to objects of faith or modes of worship, were of no sort of moment; and consequently that it was a matter of most perfect indifference what opinions Christians entertained concerning the divine nature, provided their hearts burned with the pure and sacred flame of piety and love. Mosheim, *Ecc. Hist.* cent 16, sec. 25.

impartial account, & a true character of him. The Turkish enquiries (I heard 4 weeks ago,) have been sent the 2d time to L. Warner, I did desire an answer to them all, and sent along those imperfect notes or observations, w^ch^ I got last summer from Paris. I have seen none of those books w^ch^ you mention to have been written against or for David George. Concerning Boguslaus, and the printing of the Lithuanian Bible, I have signified my expectations already in the letter of thanks, after I had received from Mr. Croon the effects of your real love sympathizing so cordially with me in my present deserted condition. The letter was sent by post, and I hope came safe to your hands. If the States of England or the Low C.[ountries] would maintain a publick agent at Venice, such a one as hath lived there these many years, there is a very great probability that the publick exercise of the Reformed Religion would be granted. If it can be ready, what is now copying out, concerning the French Protestant Churches, (w^ch^ was sent unto us lately from Paris, as a very great secret,) it shall be enclosed in this packet. Mr. Jessey is indeed a very loving & hearty man, but wants abilities for that desirable Work. I am confidently assured, that Ludolf's Æthiopian Design[1] will not be a bare essay, but that he will go through stich with it, either himself or his friends, in case he should dye. Of Bochartus[2] I will inform myself. I have

[1] Ludolf was the first European who acquired a knowledge of the Ethiopic language, which he learnt with the assistance of a native of Abyssinia. Besides his "Lexicon Æthiopico Latinum," London, 1661, 4to, which is in all probability the design referred to here, and of which book a much improved edition appeared at Frankfort, in 1698, he published *Historia Æthiopica*, Frankfort, 1681. An English translation of the history shortly afterwards issued, Lond. 1682, fol.

[2] Samuel Bochart, an illustrious name in the literary annals of France, was born at Rouen, in 1599. He pursued his studies at Paris, under Thomas Dempster, the Scotchman, and is supposed to have gone through his divinity course at Saumur, under Caméro or Caméron. When Caméron escaped from the civil commotions to London, in 1621, Bochart followed him, and attended his private instructions. We are told that he went with Caméron to see King James I. dine. There he heard a reader, who read the 27th chapter of Ezekiel, in order to furnish the king with some matter for conversation at dinner. The king asked why, in v. 11, according to the versions of Aquila and the Vulgate, the *Pygmæi* were said to be watchmen over

heard much of his Tr.[eatise] de Paradiso, but never de Animalibus Biblicis, nor can I guess at the design of it. He passed lately

the towers of Tyre? One of the royal guests replied, that the name Pygmaei originated from the Greek πῆχυς (peekhus), *a cubit*, and he proved from Ctesias that the stature of the greatest of these dwarfs was two cubits, but of most of them only half a cubit. They said that these dwarfs were chosen for the defence of the towers of Tyre, in order to show the uncommon strength of the fortifications, which were so well constructed that no defenders were needed: other guests observed that the Pygmæi, in their constant warfare with the cranes, became especially wakeful and apt for town-defence: others proved that the Pygmæi were, according to Ctesias, good marksmen: others observed that the Hebrew text had גמדים *Gammadim*, which signifies *fortes, audaces* (strong, bold) and that these *Gammadim* were, according to Pliny, a warlike nation of Phœnicia, who enlisted in the military service of Tyre. Caméro being asked his opinion, observed, that the Pygmæi, in Ez. xxvii. 11, were warriors or combatants, who derived their name from πύγμαχος, *pugil, one who fights with his* πυγμή, *fist;* which word is related to the Latin, *pugnare* and *pugna*, with which Caméro compared the Latin *manus militaris* and the Greek βρασύχειρ, the French *homme de main*, and the English *armstrong*. The king was pleased with Caméron's explanation, who was about to confirm his observations still more, when the king's fool, whose name was *Armstrong*, cast himself at Caméron's feet, thanking him for having proved the antiquity of the name of *Armstrong* by the holy authority of the prophet. (*Penny Cyclopædia*, vol. v. p. 33. Bochart returned home, and was soon invited by the Protestants at Caen to accept amongst them the office of pastor. Having begun to expound Genesis to his congregation, he was gradually led to the composition of those extraordinary works of biblical illustration, which, in vast compass of learning, have never been exceeded, on which his fame now rests. These contain a treasure of Scripture criticism and explanation. His *Hierozoicon*, which was re-published at Leipzic, in 1793-6, in three vols. 4to., by Rosenmüller, with enlargements and retrenchments, treats of the animals of Scripture, and is still the leading performance on that subject, and his *Phaleg* and *Canaan*, are a most erudite repository of everything relating to ancient geography. In 1652 Bochart was invited to make one of the band of learned men with whom Christina, Queen of Sweden, had surrounded herself, at Stockholm, He was accompanied by Huetius, or Huet. His journey does not appear to have been of the most satisfactory description. If we are to believe Menage, (*Menagiana*, p. 349, 1st edit.) her majesty laid her royal injunctions upon him to play at shuttlecock with her, and this leviathan of learning was seen, to the great amusement of the court, disporting himself with that most mercurial of monarchs, at this undignified recreation. He returned to France in 1653, and died suddenly of apoplexy on the 16th May, 1661, while speaking to an assembly of the academicians at Caen. The very happy and elegant lines made by M. de Brieux, in allusion to the circumstance, are worth transcribing :—

per Paris to the synod at Leeden. Mr. Evelyn[1] is a gent. of great worth, well known unto me, therefore I cannot improve my friend-

"Scilicet hæc cuique est data sors æquissima, talis
Ut sit mors qualis vita peracta fuit;
Musarum in gremio teneris qui vixit ab annis
Musarum in gremio debuit ille mori."

Of his collected opera, the best edition is that printed at Leyden, in 1712, in 3 vols. fol. edited by Lensden and Villemandy.

[1] From this year, 1649, in which his first publication appeared, to the end of the 17th century, the honoured name of John Evelyn is never found but in the company of the wise and good, in the pursuits which decorate and add a redeeming grace to the worst of times. He was born October 21st, 1629, at his father's seat at Wotton, in Surrey, which is briefly, but well, described by the editor of Camden's *Britannia*, vol. i. fol. 186. "Not far from the bottom (viz. of the ridge of hills that divide Surrey from Sussex and Kent) stands an ancient seat of the Evelyns of Wotton, among several streams gliding through the meadows, adorned with gentle risings and woods, which, as it were, encompass it. And these, together with the gardens, fountains, and other hortulan ornaments, have given it a place and name amongst the most agreeable seats." After a long, and perhaps as happy, honourable, and useful a career as perhaps any English gentleman ever went through, spent in travel, in study, in gardening, in agriculture, in literature, in the cultivation of the arts, in public and patriotic duties, in succouring distressed merit, in the society of the learned, the accomplished, and the great, in publishing works which have maintained an enduring reputation, he died universally lamented in the eighty-sixth year of his age, February 27th, 1705–6, and was interred at Wotton. In early life we see him communing with Jeremy Taylor, and receiving from the poet Cowley some of his happiest strains of praise. More than half a century later we find him sitting at the same table with Sir Isaac Newton and Dr. Bentley, the object of the friendly congratulations of those two glories of the English name. Those who wish to see filled up by his own hand this bare outline of dates, must consult his own most interesting Diary, one of those delightful productions, for obtaining which for us, if for no other merit, the late Mr. Upcott deserves the warm gratitude of posterity. It is to be hoped that some further publications will be made from the Evelyn manuscripts dispersed lately at his sale. Amongst them were the proof sheets of Evelyn's *Discourse of Medals*, (published Lond. 1697, fol.,) a book which has perhaps never received its just allotment of praise, corrected for Evelyn by the hand of Bentley, which are now in my possession. His minor and miscellaneous works are full of valuable and entertaining matter, and deserve to be reprinted in a less cumbrous and more convenient shape than that in which they were collected by Mr. Upcott, (Lond. 1825, 4to). Of his immortal *Sylva*, of which it is rather extraordinary we have yet no popular edition, it is totally unnecessary to speak. "While Britain," says Mr. D'Israeli, "retains her situation among the nations of Europe, the *Sylva* of Evelyn will endure with her triumphant

ship better with him, then to put him upon Plutarch's Translations,[1] according to your desires. Mr. More I conceive would do incomparably Erasmus's Paraphrase,[2] after he has done with his own Work. Mr. Pell told me the same story, w^ch^ you do conc.[erning] Warnerus's Book, w^ch^ yet cannot be found in the Low C.[ountries] Warnerus is certainly a compleat Oriental linguist, & one that minds rather the state of Christianity, then his own private secular advantages. I sent you in my letter of thanks a copy of Hottinger's last letter, written to Mr. Pell. He is shortly to write to him again. All that passage in yours, shall be, God willing, imparted unto him. I have written about Petit both to Dr. Horne, & my correspondent at Paris, who is intimately acquainted with Coccceius, and therefore I have not demanded any further account of him con.[cerning] this matter. But the next time I write, I shall enquire again upon your suggestions. About those monuments of

oaks. It was an author in his studious retreat, who, casting a prophetic eye on the age we live in, secured the late victories of our naval sovereignty. Inquire at the Admiralty how the fleets of Nelson have been constructed, and they can tell you that it was with the oaks which the genius of Evelyn planted." "The greater part," to quote the conclusion of Southey's admirable review of Evelyn's Diary, (*Quarterly Review*, No. xxxvii. p. 53,) an article never surpassed, even by the late Laureate himself, in felicity and grace of composition, "the greater part of the woods which were raised in consequence of Evelyn's writings have been cut down: the oaks have borne the English flag to seas and countries which were undiscovered when they were planted, and generation after generation has been coffined in the elms. The trees of his age which may yet be standing are verging fast towards their decay and dissolution. But his name is fresh in the land, and his reputation, like the trees of an Indian paradise, exists and will continue to exist in full strength and beauty, uninjured by the course of time."

[1] I do not find that Evelyn availed himself of the suggestion of Hartlib. His son John Evelyn, translated Plutarch's Life of Alexander the Great, which was printed in the fourth volume of *Plutarch's Lives by several hands*, (Lond. 1683, 5 vols. 8vo.)

[2] More never undertook any edition or translation of this celebrated *Paraphrase*, which, as is well known, gave such satisfaction in England at the time of the Reformation, that it was translated into English, and placed, along with the Bible, in all the churches for public use. It in fact, as Ernesti remarks, prepared the way and laid the foundation for all who have since excelled in interpreting the Scriptures.

Adam & Eve I must get an answer from Mr. Beale, who sent me that news out of Wales. I thank you for Fortalitium fidei.[1] One Arnoldus[2] Professor of Franeker, once one of Mr. Comen.[ius] scholars, hath written a great Book against Lux in T.[enebris], a bold narrow hearted Divine. Mr. Comenius is refuting the same, by wch means he is continually hindred from his Pansophical Labours,[3] wch is to be lamented. The Hortulane affair will end in

[1] "Fortalitium Fidei contra Judæos Saracenos aliosque Christianæ Fidei inimicos." An accurate and copious account of this rare book by Alphonsus de Spina, and its various editions, will be found in Wolfius's Bibliotheca Hebraica, vol. ii. p. 1115, vol. iii. p. 124, vol. iv. p. 545. See also Catal. Biblioth. Duc de la Valliere, tom. i. p. 265.

[2] Nicholas Arnoldus, professor of divinity at Franeker, was born at Lesna, in Poland, December 17th, 1618. He went to study divinity at Franeker under his countryman Maccovius, and under Cocceius. In 1643 he took a voyage to England, and not being able to go to Oxford, all the roads being filled either with the king's troops or those of the parliament, he went on foot to Cambridge, but he could not there hear one lecture in divinity, all the professors being imprisoned in Trinity College. On his return, he seems to have settled at Franeker, and ultimately succeeded Cocceius there as professor of divinity. His death took place the 15th October, 1680. Marckius, the author of his funeral oration, informs us that in consequence of the admirable manner in which he passed his theological examination, a young lady, of a noble family in Friesland, fell in love and married him, or to use his words, "facilis in conjugales ejus rueret amplexus." Bayle applauds her good sense, but admits at the same time, that it is rather a rare instance, in selecting a husband on such grounds. Arnoldus was a very voluminous writer. A great part of his works, which are noticed in Bayle, was directed against the Socinians. The title of his book against Comenius, for which another work, his *Lux in Tenebris*, (Fran. 1680, 4to,) is sometimes mistaken, is *Discursus Theologicus contra Comenium*.

[3] From this period to the time of his death, Comenius was too much absorbed in controversy and prophecy to publish what Hartlib here calls his Pansophical labours. The object of these was to simplify and shorten, by a kind of royal road to learning, all studies, arts, and sciences, and to invent a method whereby, to use his own words, "docentes minus docerent, discentes vero plus discerent; scholæ minus haberent strepitus, nauseæ, vani laboris; plus autem otii, deliciarum, solidique profectus; res publica Christiana minus tenebrarum, confusionis, dissidiorum, plus lucis, ordinis, et tranquilitatis." (Op. Didact. p. 1, f. 6.) In the folio containing his Opera Didactica, (Amst. 1657,) a collection which has never yet received the attention which it deserves, he had opened his method as applied to the learning of the Latin language; but this was but a small part of his great scheme,

something of no small moment about the Improvement of Solitudes and Retirements, w^ch^ is not vulgar. My humble service to Dr. Wilkins. I know when Mr. Evelyn's Book conc.[erning] Gardens will be finished, he will like it far better than his Garden near London. Catalogus Plantarum, &c., will be a florid ornament to Cambridge.[1] I pray give me notice of it, as soon as it's abroad. Mr. Hyde's[2] loss would be the more considerable, if Providence had

which was to reform philosophy, as well as the prevailing systems of policy and morals, and to work wonders in the habits, principles, and dispositions of mankind. In his Pansophiæ Diatyposis (Amst. 1645, 12mo,) which is badly translated into English by one Jeremy Collier, who styles himself "late Fellow of St. John's College in Cambridge," under the title of "A Patterne of Universal Knowlege in his Pansophical Draught," (Lond. 1651, 12mo,) he gives a splendid delineation of his Pansophical temple, as he calls it, what it was intended to comprise, and what results it would be productive of. It is certainly a subject of regret that he was prevented from working out his system in all its parts. The labours of a man so able and ingenious, who had a natural aptitude for teaching, and who united the systematic and analytic mind of Alstedius with something of the fervid eloquence of Rousseau, would unquestionably have been valuable. His Pansophical temple, when opened, might have had few worshippers, but its stones would probably have helped to the erection of a better building.

[1] The book referred to is Ray's "Catalogus Plantarum circa Cantabrigiam nascentium," which was published at Cambridge, 1660, 12mo.

[2] Mr. Hyde's "loss" alluded to, may possibly mean the loss of the great orientalist, Thomas Hyde, from Cambridge, where he received his education. About this time he went to Oxford, was admitted of Queen's College, and soon after made Hebrew reader. At the restoration he was made under-keeper of the Bodleian Library upon the ejection of Henry Stubbe. He became head librarian on the resignation of Dr. Thomas Lockey, and held the situation till the 9th April, 1701, when he resigned it on account of his age and infirmities. He died 18th February, 1702, at his lodgings in Christchurch, in the 67th year of his age, and was buried at Hamborough, in the county of Oxford. His acquisitions in oriental learning were stupendous, and his great work, "Historia Religionis veterum Persarum," (Oxford, 1700, 4to,) to use the expressions of one of his biographers, if he had left no other monument of his studies, "would have been sufficient to establish and preserve his reputation as long as any taste for antient learning shall remain." Amongst his other productions, which are enumerated in the *Biographia Britannica*, (article Hyde, Dr. Thomas) the most entertaining one is that *De Ludis Orientalibus*, (Oxford, 1693, 8vo,) a work in which the history of chess and other games is illustrated with a most wonderful range of learning which takes in everything however remote, which can possibly be brought upon the subject. After

not planted Bill's Anatomical Excellencies in his stead. I never yet have been able to see Jungius's Works. Mr. Pell is a mighty admirer of him, & I'll get him to find out the book. The French Anti-Baronius must look for no promotion in England at this time, except from the most desirable Macaria. The counsel about disposing & improving of Blondell's[1] Baronius at Amsterd.[am]

seeing *Al Rázi* cited in one page, we find the *Complete Gamester* mentioned in the next, and opposite Tamerlane's *Great Chessboard*, we are startled to find an explanation of Usquebaugh.

[1] David Blondel, a very learned Protestant divine, pre-eminent for his knowledge of ecclesiastical and civil history, was born at Chalons, in 1591. He was admitted minister at a synod of the Isle of France, in 1614, and exercised his ministry at Houdan, near Paris. He published several works, a list of which may be seen in Watts's *Bibliotheca Britannica*. They discover a vast extent of reading, but his harshness, his parentheses, and "periods of a mile," detract from the real value of his matter. His treatise of the *Sibyls*, (Charent, 1649, 4to,) in which he undertook to disprove what is ascribed to their oracles, has been translated into English by J. Davies (London, 1661, folio). His tract on *Pope Joan*, first published in French, in 1647, 8vo, and afterwards in Latin, under the title "*De Johanna Papissa Anacrisis*," (Amst. 1657, 8vo,) in which he took the same view as was entertained by some other eminent Protestant ministers, his contemporaries, as Chamier, Bochart, and Peter du Moulin, against the general stream of Protestant divines, — that the account of that female prelate was fabulous — is one of the ablest performances which have espoused this side of the question. After G. J. Vossius's death, he succeeded him in the history professorship at Amsterdam, where he continued till his death in 1655. It is said of Blondel, that though he never excelled in the pulpit, he was in conversation "Isæo torrentior," and that the facility and accuracy with which he could produce, from the ample treasury of his memory, without any reference to books, every thing small or great in the works of the Fathers, acts of the Councils, and history, sacred and profane, was perfectly astonishing. Of this Colomies give us an interesting anecdote: "M. Vossius (i. e. Isaac Vossius) told me," says he, "that Salmasius being at Paris, avoided meeting M. Blondel in his visits as much as possible because he was a great talker, and omnia in numerato habebat, etiam locos integros auctorum, whereas the other though he had a prodigious memory, sæpe silebat." (Colomies's *Melanges Historiques*, p. 14, 15.) Blondel was long looked to by the Protestants of France for a refutation of Baronius's *Annals*. At his death it appeared that he had prepared no work on the subject, but had written elaborate observations in the margins of his copy of Baronius, on such part of the *Annals* as appeared to require correction. This copy was, very likely at Hartlib's suggestion, purchased by the magistrates of Amsterdam, and deposited in the library of that city.

is very sound. I shall watch an opportunity to recommend your desires to the Lords in that city, and other learned grandees there. The ingenious Arabick Fiction[1] doth neither delectare nor prodesse, because it is not yet extant in English. I shall urge so much the more the truly noble Mr. Boyle, he being in town at present. I shall acquaint him with your belief conc.[erning] Mr. Pocock as being able to add much to Grotius's Book. Mr. Beale has written more than one letter conc.[erning] the conversion of the Mahumedans. I like his discourses, (w^ch^ are very free, and it may be paradoxal to some,) that I wish them to be printed. Mr. Petræus[2] hath promised to write sometimes to me. If he do, I shall be able to give you an account, what hopes he has of the Royal Danish assistance. The K.[ing] would certainly have done great matters for the advancem^t^ of learning, if the destroying Goths had not hindered him: but his affairs begin to clear up. The author of the printed sheet is one Gisthill, who has travelled and written these 30 years after y^s^ manner. Here you have ano^r^ paper w^ch^ he lately printed. The passage conc.[erning] Tho. a Kempis and the Spa-

[1] The Arabic fiction of *Hai Ebn Yokdhan*, written by Ebn Tophail, a Mahometan philosopher, who was contemporary with Averroes, and lived towards the close of the 12th century, in some part of the Saracenic dominions in Spain. The work was translated by Moses Narbonensis into Hebrew, and into Latin by Edward Pocock, son of the great orientalist, and published, with a preface by his father, at Oxford, 1671, 4to. There have been several English versions through the medium of the Latin, and one from the original Arabic, by Simon Ockley, published in 1708. The chief design of the fiction, the first part of which bears considerable resemblance to the adventures of Robinson Crusoe, is to show, "that human capacity, unassisted by internal help, may not only supply outward wants, but attain to a knowledge of all objects of nature, and so by degrees discover a dependance on a superior being, the immortality of the soul, and other doctrines necessary to salvation." A sketch of the story will be found in Dunlop's *History of Fiction*, (edit. 1845, p. 390.)

[2] Theodorus Petræus, who is frequently mentioned in the course of this correspondence, was an oriental scholar of considerable celebrity. See, for a notice of him, "Molleri Cimbria literata," (tom. i. pp. 489—493). He published, 1. "Doctrina Christiana Armenice in Latinum versa," Amst. 1667, 8vo., a book which is now rarely met with. 2. "Johannis Apostoli Epistolæ Catholicæ tres, Arabice et Œthiopice, curâ J. G. Nisselii et Theod. Petræi," Lugd. Bat. 1654. 3. "Prophetia Joel, Œthiopice, interpretatione Latina," Lugd. Bat. 1661.

nish money is truly ridiculous. I shall desire further satisfaction conc.[erning] the Armenian priest, and the Qu.[ery] you have made of that Translation. Thus I have briefly run over the contents of your most acceptable letter, full of excellent matter, to all wch you shall have a more satisfactory answer in due time. My torments are very great still, besides many other distractions, but God has wonderfully (blessed be His name) upheld not only my heart and spirit, but my hands & body also. Begging your judgment & advice upon the adjoined papers, I rest ever in the greatest obligations,

Hond Sr

Yours very really to love & serve you,

Jan. 30, 1659. S. Hartlib.

Febr. 5, 12, 19. I preached at Ditton.

Feb. 9, $15\frac{59}{60}$. This night ægrotavi. Feb. 26. I preached at Ditton. March 4. In chappel at sacrament.

Dr. Worthington in a Book of Memorandums.

Jan. 19, 1659. Agreed by the Mr & these Fellows present, viz. Mr. Sherman, Mr. Shelton, Mr. Jewel, Mr. Hough, Mr. Mawhood & Hough, that the Bachelor Scholars of the house, (beginning with the juniors,) shall not procure any undergraduat scholar of the house, but in yr own persons perform yr duty in giving thanks at dinner on these days, viz. Christmas, St. Johns, New Years Day, Twelfth Day, & on the 3 Commemoration Days, at the end of the 3 Terms, and at the commencement supper, on the first Tuesday in July.

We then also expresst our willingness, to consider Thorn for the next vacant scholarship (without any prejudice to his seniority), two of his juniors being now chosen scholars. He was absent & there was no other place vacant yet.

Febr. 3. Agreed (9 present) that Fellow Commoners pay in

poculo, at first audyt after their admission (& then y^r^ tutor, or some Fellow, to be responsible for y^r^ plate; the Fellow Commoner keeping it for his time), or else to be respited for paying, as we see cause.

Agreed, that Mr. Sidley be dispensed with for plate, he never continuing, nor wearing a gown in Coll.

Agreed, that Mr. Woodcock, by the next Easter, bring in Mr. Bromfield's plate, or 3^lib^, and so for Mr. Abraham's.

1659. Chapell bell casting, &c. 10^lib^ 15^sh^ 0. Charges about Fordham, 4^lib^ 17^s^ 9^d^.

1652, for digging up the plate, 12^sh^. For entertaining those that discovered it, 1^lib^ 8^sh^ 2^d^.

These 3 plates only found by the new Fellows at y^r^ entry, Mr. Verney's 2 ear'd pot, Mr Pates can, Mr. Beechers can.

12 Fellows always since I came, beside Mr. Clerkson.

None succeeded Mr. Clerkson, Mr. Blakeston, S^r^ Beal, S^r^ Hanson.

We had not 16 Fellows, yet above 12 were payd while Mr. Clerkson, &c.

March 11, & 18. I preached at Ditton.

Given to Mr. Hartlib anno 1659, by

Dr. Whicheote..	2 . 0 . 0	Mr. More.....	1 . 0 . 0
Dr. Wilkins....	1 . 10 . 0	Mr. S. Cradock[1]	1 . 0 . 0

[1] Samuel Cradock, Fellow of Emmanuel College, in Cambridge, afterwards, on Dr. Benjamin Whichcote's resignation, rector of North Cadbury, in Somersetshire, from which benefice he was, in 1662, ejected for nonconformity. He afterwards kept a private academy, at which several eminent men were educated. He died 7th October, 1706, æt. 86. So excellent was his character, that writers of all parties have conspired to praise him. See Calamy's *Ejected Ministers*, edit. 1713-27, vol. ii. p. 581, vol. iv. p. 731; Granger's *Biog. Dict.*, edit 1824, vol. v. p. 64; Kennet's *Register*, 910. He was united in a close band of sympathy and confraternity with the eminent men whose names are subjoined to this subscription to assist Hartlib; and his Works, which are numerous and valuable, display a strong tincture of the school of which Whichcote, Cudworth, Worthington, and More may be considered the founders. Of these Works, "The Harmony of the Four Evangelists" was published, Lond. 1668, folio; "The Old Testament methodized," Lond. 1693, folio; and "The Apostolical History," Lond. 1672, folio. At the present day, later and more critical Works have caused Cradock's writings to be less frequently read and con-

Dr. Cudworth .. 1 . 0 . 0 Mr. Marsh,[1] &c. . 2 . 0 . 0
Dr. Worthington 1 . 10 . 0
— 10lib 0 0 —
Given by me 1660, 1lib 0 0

S. Hartlib to Dr. Worthington.

Hond Sr

Yours of Feb. 7, I received but an hour ago. I pray when you write next, let me know, whether I have not mistaken the French papers, by sending two copies of that conc.[erning] the remedies. For there is a larger discourse, wch I thought I had sent, bearing this title, A Discourse conc.[erning] the present State of the French Protestants in France, wch if I have not, shall be sent in my next, G.[od] w.[illing], it being very well worth your reading. I have sent to my correspondents both in France & Low C.[ountries] the important particulars of your large letters. A few days ago I had these following lines from Paris: — "From Castres I hear that my correspondent there hath written to Nismes again, pressing his friend there to examine Petit's MS., on Josephus, & as soon as answer shall be given, I shall not fail forthwith to acquaint you with it." You see I am seriously minding that affair, when I am not put in mind, the letter being dated the 14th Feb. My friend adds, "For optical matters, I can write nothing now from Bresseux, but I hear of one in this town, that is said to

Baker's Camb. MSS. as referred to, p. 55.

sulted; but they have all sterling and independent merits of their own, which ought ever to prevent their falling into neglect, or being considered as superseded.

[1] Francis Marsh, born in Gloucestershire, 26th October, 1627, educated at Cambridge, first at Emmanuel and afterwards at Gonville and Caius College, of which he became a senior Fellow. After several minor preferments, he filled successively the Sees of Limerick, Ardfert and Aghadoe, and Kilmore and Ardagh; from whence he was translated to the Archbishopric of Dublin, on the 8th January, 1681. He died of apoplexy on the 16th November, 1693. He does not appear to have published any thing. Dopping, Bishop of Meath, gives the following character of him: that he was a prelate greatly skilled in the Greek language, and in the Stoic philosophy, affable, mild, grave, and of an unblameable life. He became, as will afterwards appear, a correspondent of Worthington.

have a way of making glasses, by w^ch a man may see and read at night w^thout a candle." Many being so strongly prepossessed ag^st the Alcoran I should think Warner's Excepta would make the original acceptable. Here you have a copy of my letter of thanks:—

"Hon^d S^r Axe Yard, Jan. 17, 1659.

"I had not written at this time because of my manifold distractions and painful infirmities of body, but that there is a necessity of answering your very loving letter, accompanied w^th the sum of ten pounds, as a singular respect of sympathizing with my present condition. You will please, S^r, to present to every one of my friends, my humble & very hearty thanks, assuring them that this scholars' mite, (as you phrase it,) shall be treasured up in a sincere faithful heart, truly devoted to their service. I wish only that it may never be to be expressed upon the like occasions. I have received yours by Mr. Petræus, and am very sollicitous for his promotion, as likewise Mr. Chilinsky,[1] and the printing of the

[1] Samuel Boguslaus Chilinsky, or Chylinski, a learned Pole, whose translation of the Bible into the Lithuanian tongue is frequently mentioned in these letters. It appears (see Worthington's letter to Hartlib of Dec. 2nd, 1661) that he had a collection in both Universities and elsewhere for the purpose of printing it. He was summoned (Kennett's *Register*, p. 697) before the lords of the council May 21st, 1662. The council minute states that he had begun a translation of the Bible in the Lithuanian language, and it was thereupon ordered, "That he should speedily send over a copy of all that he hath printed, (being to the end of the Psalms,) and all that part he hath written fair to be viewed, and corrected by the churches of Lithuania, and so to be returned to be printed: that he should speedily transcribe the rest, and so from time to time send it over to the churches to be corrected by them, and to do it within five or six months at the furthest, and to have four pounds per month for his entertainment in the mean time." From a letter of Chylinski to Dr. John Wallis, in my possession, dated the 19th Sept., 1664, he seems to have been at that time in great distress. He exclaims, "O me terque quaterque miserum," and thankfully acknowledges the munificence of Boyle, who, through Wallis, had announced an intended donation. Of his subsequent fate, and the further progress of his translation, I am unable to glean any particulars. Voght (*Cat. Lib. Rar.* edit. 1793, p. 160) gives, amongst "Biblia variarum Linguarum," *Biblia Lithuanica*, Londini, 1660, and speaks, "de maximâ hujus versionis raritate," but he was probably mistaken as to its appearance. A translation of the Bible into Lithuanian, from Luther's version, was subsequently published at Koningsburgh, (Regiomonti) in 1735, 8vo.

Lithuanian Bible both w^ch^ I could have promoted by blessed Macaria, who is willing and able to do it, as soon as they shall have any being to other men's observations, w^ch^ I hope will be very shortly, as I have been again & again secretly assured. I am very glad that you have overcome those Herculean labours about Mr. Smith's Book, and that there is an undertaking of a better edition of an 8vo Bible in Cambridge. Thus entreating to accept of the subjoined copy of Dr. Hottinger's letter to Mr. Pell, w^ch^ came but lately to my hands, I subscribe myself ever

"Hon^d^ S^r^,

"Your many ways obliged and most faithfully devoted,

"S. Hartlib."

I took a copy of my original letter, fearing that very thing I see is now befallen it, w^ch^ is really a grief to my spirit. Here you have also another copy of Dr. Hottinger's letter which miscarried. I rest ever,

Hon^d^ S^r^,

Yours faithfully to serve you,

Axe Yard, Feb. 13, 1659. S. Hartlib.

S. Hartlib to Dr. Worthington.

Hon^d^ S^r^

These in hast are to acquaint you w^th^ the receipt of your last of Feb. 20. Just now I am sending to the carrier for the packet of books, w^ch^ you have so nobly bestowed upon your friends. For my part I return you most hearty and humble thanks. I shall not fail to deliver w^th^ the letter to Mr. Stapylton one of the books, as likewise to Mr. Brereton. The passage conc.[erning] Dr. Hottinger and the Alcoran, shall be conveyed in a faithful translation to himself. I am fully of your opinion, that he should leave systematical studies, with the History of Reformation, & follow mainly the advancement of Oriental studies. Your queries (I mean all)

Baker's Camb. MSS. as referred to, p. 55.

are certainly sent again to L. Warner, for I would willingly have an answer to them all. I never took notice of the Work of Jo. Andreæ[1] Confusio Sectæ Mahometanæ, but shall do it hereafter, for the commendations you have been pleased to give it. The story of R. Christophilus[2] is not reprinted w^th^ additions that I know. But Mr. Dury can give me an account of it, as likewise whether R. Christophilus be versed in the Alcoran, Suna,[3] and such like books. That M.S., w^ch^ you sent back conc.[erning] the present state of Protestants in France, related to the means of their restauration, or the remedies, &c., w^ch^ having thus returned, I suppose you do not desire to have it again. You hear no doubt of the great news, the secluded Members sitting again at Westm.[inster], not as a Parl.[iament] but merely as a House of Commons. After a few days' sitting, they are resolved to dissolve themselves, being to

[1] John Andreas, a Mahometan, was born at Xativa, in the kingdom of Valencia, and succeeded his father as Alfaqui of that city, but was afterwards converted to Christianity. He composed the famous work, "The confusion of the sect of Mahomet," in which he has collected the fabulous stories, impostures, forgeries, brutalities, follies, absurdities, and contradictions which Mahomet, in order to deceive the people, has dispersed in the writings of that sect, especially in the Koran. This work was first published in Spanish, (Seville, 1537, 4to.) afterwards translated into several languages, and frequently quoted as an authority in writings against the Mahometan religion. Watt's *Bib. Brit.* vol. i. p. 31, folio.

[2] Richard Christophilus, a converted Turk, of whom an account was published in the "True relation of the conversion and baptism of I. Jsuf, the Turkish chaons, named Richard Christophilus, in the presence of a full congregation, Jan. 30, 1658, in Covent Garden, where W. Manton is minister, 1658," 12mo. In July 1660, a petition was presented to the king, in council, for some maintenance to be provided for this person, called in it Lord Richard Christophilus, a convert from the Turkish religion. An order was accordingly made for granting to him £50, and a pension of 40s. a-week, "until some other course should be found for his support." In October 1660, another order was made, "on the humble petition of Lord Richard Christophilus, Duke of Negropont," for advancing him £50 out of his pension of 40s. a-week. (Kennett's *Register*, p. 272.)

[3] Suna or Sunnah, the name given by the Mahometans to the traditionary portion of their law, which was not, like the Koran, committed to writing by Mahomet, but preserved from his lips, by his immediate disciples, or founded on the authority of his actions. It holds in Mahometan theology the same place as the Mishna in the Jewish doctrine.

issue out writs for a free and full Parl.[iament], w^ch^ (it's thought) will be assembled about the 20th of April next. Learned Mr. Beale writes some free lines as followeth: "My last mentions a former under this mark, *Farewell my Adonibezecks*. In which I answered my sense upon many of the papers, w^ch^ I received from you. There I shew'd, that Mr. More's Immortality could not involve Atheisme, as some over sharply object. In a former w^ch^ answered to yours of Jan. 12, as respecting to your correspondent at Paris, I shew'd that on the other hand I was far from the opinion, that Mr. More's arguments were clear demonstrations, and in that I shew'd, that all our discourses of separate substances, first matter, or atoms, or purest air or spirit, and most of all when they fall upon God's incomprehensible attributes of immensity, eternity &c., whether in the notions of S^r^ K.[enelm] [1] Digby, or of Cartesians, of Armi-

[1] The works of Sir Kenelm Digby in which his "Notions" on these subjects are contained, are his "Two Treatises, in the one of which the Nature of Bodies, and in the other the Nature of Man's Soul is looked into; in way of Discovery of the Immortality of reasonable souls," first published at Paris, 1644, in a beautifully printed folio, which modern neglect has too frequently consigned to that place where,

"Preserved in spice, like mummies, many a year,
Dry bodies of philosophy appear."

Yet, whatever may be thought of the main principles of Sir K. Digby's Peripatetic Philosophy, his powers of disquisition are so ingenious and subtle, and his English style is so vigorous and lucid, that he well deserves a reprieve from that oblivion to which his works are rapidly hastening. Let a reader take up these two treatises, and he can scarcely fail to be induced, by the beautiful dedication to his son Kenelm Digby, to examine the remainder of the volume. If he do so, he will find amongst many speculations often questionable, but always entertaining, many important truths, ably and successfully maintained, in passages conspicuous for force of reason and power of eloquence. In clearness and propriety of diction he was little, if at all, inferior to Hobbes, and had like him an unrestricted command "of proper words in proper places." Perhaps, as the philosopher of Malmesbury has found in the nineteenth century an admirer to collect and publish his works, his contemporary Digby may ultimately be not less fortunate. His shorter tracts, 1, "Conference with a Lady upon Choice of Religion," Paris, 1638, 12mo,—2, "Letters between him and the Lord George Digby concerning religion," Lond. 1651, 12mo,—3, "Observations upon Religio Medici," Lond. 1643, 12mo,—4, "Observations on the twenty-second stanza, in the ninth canto, of the second book of Spenser's Fairy Queen," Lond. 1644, 12mo,—5, "On the Cure of Wounds by the Powder

nians or Calvinians, are in my account so far from demonstrations & philosophical or theological aphorisms that I cannot acquit them

of Sympathy," Lond. 1658, 12mo,—6, "Discourse concerning the Vegetation of Plants," Lond. 1661, 12mo,—7, "Discourse concerning the Infallibility of Religion," Paris, 1652, 12mo, which last is omitted by his biographers in the lists of his works hitherto published, are all curious and interesting, and are convincing proofs of the facility with which his intellect applied itself to the most difficult and intricate subjects, and of the skill with which he could construct an ingenious theory or defend a paradoxical notion. But of all his works, none is so admirable an exponent of his mind and personal character as the volume styled by him "Loose Fantasies," and which was first published by Sir Harris Nicolas, under the title of "Private memoirs of Sir Kenelm Digby," Lond. 1827, 8vo, from the autograph MS. in the Harleian collection in the British Museum, (No. 6758.) Considering that it appears to have been written as early as 1628, it is a very extraordinary specimen of English prose. The flowing ease and polish of the language are such as it would be difficult to point out in any other composition of that period. But the matter is still more deserving of attention. He clothes the incidents of his own life with the fringes and drapery of romance, and, in a style which reminds us of Sir Philip Sidney's *Arcadia*, gives the love passages between himself and Venetia Stanley, whom he describes as the "fairest lady that ever displayed her golden tresses to the less beautiful sun," under the assumed names of Theagenes and Stelliana. One object he had at heart in this singular compound of truth and fiction was to vindicate the conduct of that frail but charming woman whom he afterwards married, and whose portrait it is impossible to look upon, radiant as she appears with soul and grace and beauty, without wishing that such a vindication could be made successfully. Unfortunately she suffers by her advocate. Against the tittle tattle of Aubrey, and even the more formidable innendo of Clarendon, her fair fame might have offered some defence, but it sinks irretrieveably under the sophistical pleas and ingenious evasions of her adoring apologist. The life of Sir K. Digby, in which we are alternately reminded of Picus of Mirandola, Lord Herbert of Cherbury, with occasional glimpses of Sir Thomas Urquhart, has been frequently written; by Dr. Campbell, in an elaborate article in the *Biographia Britannica;* and in an abridged but more attractive form, by Mr. Lodge, (*Portraits of Illustrious Personages*, art. Sir K. Digby;) Sir Harris Nicolas, (Life prefixed to Sir K. Digby's *Private Memoirs;*) and Mr. Jesse, (*Memoirs of the Court of England during the reign of the Stuarts*, vol. ii. p. 436.) We still want the collected lives of the Digbys, including those of Sir Everard, Sir Kenelm, and John and George, Earls of Bristol; a series which would combine as much attractive matter, as could easily be met with in a biography of four members of the same family. The "Noble Manuscript," which Sir Kenelm Digby caused to be collected at the expense of £1000, out of public histories, private memorials, and records in the Tower, relating to the Digby family in all its branches, and which is still in existence, in the possession of the family of Williams, of Pendedw, in Wales, descendants of Sir Kenelm, would itself

from shallowness, presumption, and indeed prophanation. I remember Mr. Hales[1] told me that much study in the mathematicks would

supply materials for a large volume. It consists of 589 vellum leaves, the first 165 ornamented with the coats of arms of the family and its allies, and of all the tombs of the Digbys, then extant, illuminated in the richest and most exquisite manner. Its title is "Digbierum, ab antiquo loco qui dicebatur Digby in agro Lincolniensi. denominatorum antiquissimæ equestris familiæ genealogia et prosapia, e quâ regnante Henrico primo Anglorum rege floruit vir strennus Everardus de Tilton in comitatu Leicestriæ et de Digby in comitatu predicto, e quo illustris Kenelmus Digby de Tilton predicto eques auratus, hujus familiæ claritate sanguinis consummatissimus, originem traxit. Omnia ex publicis regni Archivis et privatis ejusdem familiæ archetypis, ecclesiis, monumentis historicis monasteriorum et rotulis annorum vetustissimis, aliisque reverendæ antiquitatis et indubitatæ veritatis rebus maximo labore et fido oculatâ depromuntur et ad perpetuam rei memoriam hoc ordine describi curantur. Anno. incar. Dom. MDCXXXIIII." (See Pennant's *Journey from Chester*, p. 328; *Gentleman's Magazine*, vol. lxiv. part 2, p. 791.) It is impossible to quit the subject of Sir Kenelm Digby without noticing his munificent donation of books to the Bodleian Library, for which Oxford ought ever to hold his name in honour, and without some allusion to the memorable letter of Archbishop Laud to him on his reconciling himself to the Church of Rome, dated March 27th, 1636, (Wharton's *Troubles and Trial of Archbishop Laud*, p. 610,) which every one should read who wishes to form a just and fair estimate of that eminent prelate's character.

[1] The "ever memorable" John Hales was born at Bath, in 1584. In 1597, he was sent to Oxford, where Sir Henry Saville, then warden of Merton College, observing his extraordinary promise, seems to have taken him under his especial charge. He is said to have assisted Sir Henry in his edition of the works of Chrysostom, an edition, the value and beauty of which are well known. Having accompanied Sir Dudley Carlton to the Synod of Dort, as chaplain, he wrote from thence those "Letters" which have since been published, and which give so vivid a picture of that assembly. "You may please," says his friend Mr. Farindon, "to take notice that in his younger days, Mr. Hales was a Calvinist, and even then when he was employed at that Synod, and at the well pressing of St. John iii. 16, by Episcopius there, *I bid John Calvin 'good night,'* as he often told me." Shortly after his return to England he obtained a fellowship at Eton College, and in June, 1639, was presented to a canonry at Windsor. Here he pursued those studies which rendered him to the day of his death, May 19th, 1656, if of any one individual in that age so much may be said, the centre of learning in England. So universal was his authority, that he was looked upon at once as the president of the wits and the oracle of the scholars, and while Selden or Usher might be seen entering his chambers at Eton by one door, Sir John Suckling or Endymion Porter were perhaps quitting them by another. He was ejected from his fellowship and his canonry for his refusal to take the covenant, or to comply with some other ordinance of the Parliament, and

tempt a man, that stood engaged to give [a] full account of the foundation of the Christian Religion. For, saith he, the authentical

died in poverty, having been compelled to sell for his subsistence, nearly the whole of the noble library he had collected. The purchaser was Cornelius Bee, the bookseller, and the price paid was £700. He was buried in Eton College churchyard, where a monument was erected over his grave by Mr. Peter Curwen. Of his sermons and other remains there are several editions, the best of which is that edited by Lord Hailes, printed at Glasgow, in 3 vols. 12mo, in 1765. Amongst these works are doubtless several smaller pieces which, had they been published under his own eye, would have been subjected to much revision and alteration, but even the least considerable of them confirms the testimony of his contemporaries to his vast learning, enlightened charity, and intellectual predominance. His sermons are spoken of in depreciating terms by Birch, but Anthony Farindon, whose own sermons are so excellent, has given a truer and much more favourable estimate of them. They are inlaid with quotations, but full of original spirit and character. Hales and Chillingworth are generally considered as the leaders of the latitudinarian school of divines. Whether the former justly deserves that appellation is yet a matter of question, but at all events his principles and his practice were to promote peace, charity and union amongst Christians, to calm their animosities, to persuade them to mutual forbearance, and to lessen the breach that kept the various great religious communities asunder. The object of his life is emphatically stated in his never-to-be-forgotten declaration to Archbishop Laud, "The pursuit of truth hath been my only care, ever since I understood the meaning of the word. For this I have forsaken all hopes, all friends, all desires which might biass me and hinder me from driving right of what I aimed. For this I have spent my money, my means, my youth, my life, and all I have, that I might remove from myself that censure of Tertullian, 'Suo vitio quis quid ignorat.' If, with all this cost and pains, my purchase is but error, I may safely say, to err hath cost me more than it hath many to find the truth, and *truth itself shall give me this testimony at last, that if I have mist of her, it is not my fault but my misfortune.*" The life of Hales was written by Des Maizeaux, and published, Lond. 1719, 8vo. In the Latin translation prefixed to Hales's account of the Synod of Dort, by Mosheim (Hamb. 1724, 8vo.), it was considerably augmented. In these and in the article in the *Biographia Britannica*, the reader will find full particulars of his biography. The following account of two visits to him at Eton, shortly before his death, the first of Aubrey, the second of Anthony Farindon, cannot be read without deep interest. "At Eton," says Aubrey, "he lodged (after his sequestration) at the next house to the Christopher (Inn) where I saw him, a prettie little man, sanguine, of a chearful countenance, very gentele and courteous; I was received by him with much humanity; he was in a kind of violet cloath gown with buttons and loops (he wore not a black gown), and was reading Thomas a Kempis; it was within a year before he deceased. *He loved Canarie, but moderately to refresh his spirits. He had a bountiful mind.*" "Mr. Farindon," Walker informs us (*Sufferings of the Clergy*, p. 94,)

portions of the Holy Text, and many mysteries will not come under the clearness of mathematical demonstrations. But for my part, I am convinced that the substance of Christianity when it is by the grace of God's Spirit revealed to the humble and obedient children of wisdom, it is more clear to such spirits, than the light of the sun can be, and hath as little need of demonstration. But true faith is rather silent, than apt to babble with high presumption in things, wherein the profoundest men differ from one another. It loves no other noise but of love and good deeds." The letter is dated Feb. 10, 1660. But that to w^ch^ he refers me never came to my hands, which is as uneasy to my spirit, as the torments of the stone to my body. More copies than it seems you have gotten from the book-seller, would have been the least, & therefore the more beseeming

"coming one day to see Mr. Hales, a few moments before his death, found him in his mean lodgings at Mrs. Powney's house, but in a temper gravely cheerful, and well-becoming an excellent Christian in such circumstances. After a slight and very homely dinner, and some discourse concerning the times, Mr. Hales desired Mr. Farindon to walk out with him into the churchyard, when this great man's necessities pressed him to tell his friend that he had been forced to sell his whole library, save a few books which he had given away, and six or eight little books of devotion which lay in his chamber, and that for money he had no more than what he then shewed him, which was about seven or eight shillings, besides, said he, I doubt, I am indebted for my lodging. Mr. Farindon, it seems, did not imagine that it had been so very mean with him, and was much surprized to hear it, and withal said, I have at present money to command, and to-morrow will pay you fifty pounds in part of the many sums I and my poor wife have received of you in our great necessities, I will pay you more suddenly as you shall want it. To which he answered, No, you don't owe me a penny, or if you do, I here forgive you, for you and yours will have occasion for much more than what you have lately gotten. But if you know a friend with too full a purse, and will spare some of it to me, I will not refuse that; to which he added, when I die (which I hope is not far off, for *I am weary of this uncharitable world*), I desire you to see me buried in that place of the churchyard, pointing to the place. But why not in the church, says Mr. Farindon, with the provost (Sir H. Saville), Sir H. Wotton, and the rest of your friends and predecessors? Because, says he, I am neither the founder of it, nor have I been a benefactor to it, nor shall I ever now be able to be so; I am satisfied." In this touching picture, one would have been delighted to have discovered amongst the few books retained by this admirable person, out of his once extensive library, a copy of that immortal bard, of whose works, if the well-known anecdote be true, he was so enlightened a critic, and so ardent an admirer.

gratification, for the truly great and various pains, you have undergone out of your generous love towards the publick. But except one make an express bargain with them, nothing must be expected from that sort of people. Mr. Brereton says, he cannot possibly imagine what kind of papers those should be, w^ch^ by your next you hope or intend to send him. I said, I remember you spoke once of an accurate Discourse conc.[erning] the Rationality of Religion. Mr. Brereton is really a noble gentleman, & of a much enlarged spirit to the good of mankind. One of his rich cosins Mr. Brereton of Gray's Inn dyed lately, but whether he hath bequeathed anything unto him himself I cannot tell. But it's certain the lands he hath given to his very crazy and aged brother, who intends to settle lands of 1000^l^ a year upon our noble friend, who for the present must struggle w^th^ many difficulties, as well as the poor tormented creature, who is so seriously obliged to ————

Febr. 22, 1659.

S. Hartlib to Dr. Worthington.

Baker's Camb. MSS. as referred to, p. 55.

Hon^d^ S^r^

My last was about 4 or 5 days ago, wherein I signified that I was sending to the carrier for the desirable packet of books. These are dutifully to signify the safe recept and faithful delivery of them both to Mr. Brereton w^ch^ I did with my own hands, & to Mr. Stapylton by a trusty messenger. Mrs. Coggan would not admit him to deliver it with his own hands, saying that it was a book, that should come from Dr. Worthington, and that she knew very well the gentleman. But I make no question the book was delivered with all speed and care. The honest world, S^r^, cannot but profess themselves exceedingly beholden unto you, for your singular love and care, w^ch^ you have expressed in the most accurate & elegant publishing of so excellent a work. Really I am transported w^th^ ravishing joy, when I consider it by myself alone, or have occasion to shew it to other discerning and judicious friends,

who all seem to be as much in love with the publisher, as w^th^ the author. May the Lord enable you w^th^ leisure and health of body to give us the other remaining pieces.[1] It will certainly be a double public blessing. Noble Mr. Brereton hopes once to be in another capacity, as he says to requite all your real respects, w^ch^ you have heaped upon him from time to time. By the adjoined paper you will see what a value I put upon your last large letter, & how those communications have been entertained by some of my correspondents. I have sent them to many more places, w^ch^ no doubt, will give me some account or other, w^ch^ I suppose will not be unwelcome. I had yet many other things relating to all manner of public affairs and concernments, but my torments, w^ch^ are too selfish, seaze upon me, and will not suffer to enlarge, save that they shall suffer me now to subscribe & ever to profess myself,

Hon^d^ S^r^,

Yours sincerely, &c.,

Feb. 22, 1659. S. Hartlib.

In a MS. 8vo.

April 1, 1660. I preached at Ditton.

Apr. 3. I came out of Cambr. to St. Albans, with uxor, &c. Apr. 4. Came to Frogmore. Apr. 15. I preached at Eton. Apr. 22. I preached at Windsor. Apr. 30. I came away from Frogmore, with uxor, to London. May 6. I preached at Hendon, &c.

May 10. I came out of London. May 11. Came to Cambridge L. D. May 20, & 24. (Thanksgiving day.) I preached at Ditton, on Col. iv. 2.

[1] Of John Smith, of Queen's College, whose "Select Discourses," edited by Worthington, had just appeared.

Among Dr. Worthington's Musick Papers, bearing the name of Mr. John Jenkins.[1]

When fair Aurora from her purple bed
Arose, & saw this isle drencht deep in gore,
She wept, & straight withdrew her rosie head
Minding to see this mournful earth no more,
Till that bright star, w^ch^ ushers her shall bring
Tidings of peace, and blessings in a king.

[1] Of this celebrated musical composer, the best account will be found in the recently published *Memoirs of Music*, by Roger North; edited by Rimbault; Lond. 1846, 4to, p. 85–94. North's sketch of Jenkins, "with whom," he tell us, "it was his good chance to have had an intimate acquaintance and friendship," is, like all his portraitures, a happy and graphic one, but is much more complete in my own manuscript of the *Memoirs of Music* in the autograph of North, which is in many respects fuller than that from which Dr. Rimbault printed the work. John Jenkins was born at Maidstone in Kent, in 1592, and died at Kimberly in Norfolk, in 1678. Wood calls him "the Mirrour and Wonder of his age for Music." (*Diary*, p. 94.) "In his extreme old age," North says, "I touched to his base, the double-stringed lesson, the second or third in Signor Nicholas (Matteis) 2nd book. He pulled off his spectacles, and clapt his hand on the table, saying he never had heard so good a piece of music in all his life, which shewed his taste was just, and he would have served himself of such good patterns. The old gentleman had this singular happiness, that even in his last days, while he was but a bundle of infirmities, and as to music utterly effete, he was acceptable to all the familys where he had formerly frequented, and finally made his own choice where to lay his bones, which was at Kimberley in Norfolk; and he is remembered by all that knew him with the greatest respect, as having been not more a prime master of music, than a well-bred gentleman, that obliged all and offended none. He had neither vice nor humour, but formed his behaviour to complaisance by sincere teaching, taking any part in consorts, and encouraging young beginners. And what crowns all, he was a good Christian, and truly religious." (North's *Memoirs of Music*, MS., p. 120.) Over the gravestone of Jenkins, in the middle of Kimberley church, the following epitaph was once placed, but is now no longer to be found:—

"Under this stone rare Jenkyns lye
The Master of the Musick Art,
Whom from the Earth the God on high
Called up to him to bear his part.
Aged 86, October 27.
In Anno 78, he went to Heaven."

Dr. Worthington (at London) to a friend in the country.

There is little news but what the papers comprize. To which may be added that the House of Commons have twice read two bills to be sent to the King, viz., 1. The Confirmation of the Parliament's sitting. 2. The Confirmation of Sales & Purchases. There are others of the Aldermen besides those mentioned in the papers that are to go with the city answer to the King's letter, many striving to go. When those two bills above mentioned, and some others are fitted, they are to be sent away with those that go from both Houses to Breda. Kennet's Regis. p. 867.

May 8, 1660.

Dr. Worthington to S. Hartlib.

There is in the Press here at Cambridge an English Bible in 8vo, the stately large letter of the late edition in folio I have not seen lately: I suppose the Books are gone to London. I hear that Mr. Ogilby (who published Virgil in English) has got his historical pictures for the Bible, and intends to present one of the Bibles to the King at his coming to London.[1] Kennet, p. 868.

May 28, 1660.

[1] Ogilby presented a sumptuous copy of it to Charles the Second, on his first coming to the royal chapel at Whitehall. He presented another copy to the House of Commons, for which he received a gratuity of £50 from that House; as he did also, not improbably, from the Convocation, to whom he presented a petition, with the King's recommendatory letter, concerning the printing of the book. He also petitioned the House of Commons that his Bible "might be recommended to be made use of in all churches." It was printed by Field. John Ogilby was born in or near Edinburgh, in November, 1600. He began life as a dancing master, but was forced to give up that profession, in consequence of a hurt received by an unlucky step in high capering. In 1633, when Wentworth Earl of Strafford became Lord Deputy of Ireland, he took him into his family to teach his children, and Ogilby, writing an excellent hand, was frequently employed by the Earl to transcribe papers for him. He seems to have made his way through many difficulties and

S. Hartlib to Dr. Worthington.

Much Hon^d S^r,

Baker's Camb. MSS. as referred to, p. 55.

These are to give thanks for your packet I received last, dated May 28, with the present of the Cambr.[idge] verses. Here you have the desired extract, containing a particular account of Petitus his labours upon Josephus. The gent.[leman] who is here returned from Paris (Mr. Oldenburg,[1] I mean,) did undertake

reverses of fortune with unflinching energy and perseverance. If he did not succeed as a translator or shine as a poet, he showed in the series of noble folios which he published, that he at least understood the art of beautiful typography and pictorial embellishments, which even at the present day give a certain degree of value to most of his publications. His Works were carried on by way of proposals and standing lotteries, the scheme of one of which will be found in the *Gentleman's Magazine*, vol. lxxxiv. part i. p. 646. He died September 4, 1676, and was interred in St. Bride's church, Fleet street. (Chalmers's *Biog. Dict.*, vol. xxiii. p. 312.) Perhaps Ogilby's strongest claim to be remembered by posterity arises from the circumstance mentioned by Spence, that Pope's first inclination to poetry arose from reading Ogilby's translation of the Iliad. The well known line in the Dunciad,

"Here swells the shelf with Ogilby the great,"

was but a poor return for this important service of his brother translator.

[1] Henry Oldenburg, who sometimes wrote himself Grubbendol, the able and indefatigable secretary of the Royal Society, and who steadily followed Hartlib in that career of public usefulness in which he was so invaluable a ministering agent, was born in 1626, and "was a native of Bremen in Lower Saxony, and for several years agent for that republic in England with the long parliament, and the Protector Oliver Cromwell. In the year 1656 he went to Oxford for the advantage of prosecuting his studies, and in June was entered as a student by the name and title of Henricus Oldenburgh, Bremensis, nobilis Saxo; at which time he was, according to Mr. Wood, tutor to Henry Lord O'Brian, eldest son of Henry Earl of Thomond; as he appears likewise to have been to Mr. Richard Jones, son of Lord Viscount Ranalagh by Catharine sister of Mr. Robert Boyle. He continued at Oxford till April 1657; and soon after attended Mr. Jones to Saumur in France, where they resided till the end of March, 1658. They were at Paris in May, 1659, and in March, 1660; and at Leyden in August, 1661, but returned to England soon after, Mr. Jones, on the 11th September, being admitted into the Royal Society as a fellow, and subscribing the obligation. In the first charter granted to the Royal Society, July 15th, 1662, and in the second, of April 22nd, 1663, Mr. Oldenburg was appointed one of the two secretaries, Dr. Wilkins being the other; which office the former executed till his death. He began to publish the Philosophical Transactions on Monday

to write to Cocceius about it. The next time he comes, I shall examine him, whether he hath been as good as his word. Cocceius

the 6th of March, 1664-5, and continued them to the end of June, 1677, without any intermission except for about four months from July 3rd to November 6th, in the year 1665, when the society was dispersed on account of the plague; during which he staid at his house in Pallmall, Westminster, and carried on a correspondence by letters with Mr. Boyle, whose *History of Cold* he was then translating into Latin. The same year Spinosa began a correspondence with him, and several of his letters to Mr. Oldenburg are printed in his *Opera Posthuma*. In September 1666 the necessity of his circumstances, and his disappointment in the profit of the sale of the *Philosophical Transactions*, on account both of the late plague and fire of London, made him solicitous of procuring some place for the support of himself and his family; for which reason he applied to Mr. Boyle, that he in conjunction with the Lord Viscount Brouncker and Sir Robert Moray would recommend him to the post of Latin secretary to the king, if it should become vacant; upon which application the Lord Viscount Brouncker as well as Mr. Boyle shewed a great deal of zeal for his interest, which he had neglected for the sake of serving the society, having declined several advantageous offers of travelling with young noblemen abroad. In 1667, probably in the month of August, he was committed prisoner to the Tower of London; of which he gives the following account in a letter to Mr. Boyle, dated at London, September 3, 1667:—'I was so stifled by the prison air, that as soon as I had my enlargement from the Tower, I widened it, and took it from London into the country, to fan myself for some days in the good air of Crayford in Kent. Being now returned, and having recovered my stomach, which I had in a manner quite lost, I intend, if God will, to fall to my old trade, if I have any support to follow it. My late misfortune, I fear, will much prejudice me, many persons, unacquainted with me, and hearing me to be a stranger, being apt to derive a suspicion upon me. Not a few came to the Tower merely to inquire after my crime and to see the warrant, in which when they found, that it was for dangerous designs and practices, they spread it over London, and made others have no good opinion of me. Incarcera audacter; semper aliquid adhæret. Before I went into the country, I waited on my Lord Arlington, kissing the rod. I hope I shall live fully to satisfy his majesty and all honest Englishmen of my integrity, and of my real zeal to spend the remainder of my life in doing faithful service to the nation to the very utmost of my abilities. I have learned, during this commitment, to know my real friends. God Almighty bless them, and enable me to convince them all of my gratitude. Sir, I acknowledge and beg pardon for the importunities I gave you at the beginning.' The straitness of his circumstances obliged him to lay before Mr. Boyle, in a letter of December 17th following, the smallness of the consideration, which he had for the many services which he performed to the society, his correspondents foreign and domestic, being no less than thirty at that time, and his income arising from the *Philosophical Transactions*, which was never more than forty pounds a year, now falling to thirty-six. And in March, 1667-8, Dr. Ward, Bishop of Salis-

being his intimate friend, I would be so civil as not to interpose between them. If Macaria were but once extant or acting, I am

bury, expressed to him great earnestness to see him provided for with a recognition for his labours for the society, which his lordship said he would move in the council, being ashamed for his own part, that he had been so long neglected, who had for so many years spent all his time and pains in the society's business, without any consideration for it. Accordingly on the 27th April, 1668, he had a present made him by order of the council; and on the 3rd June, 1669, a salary of forty pounds a year allowed to him. In 1675 and 1676, he was attacked on account of the *Philosophical Transactions* by Mr. Hooke, but was justified by a declaration of the council of the society; to which his correspondences in various parts of the world were of the utmost importance. The method, which he used, to answer the great number of letters, which he received every week on a variety of subjects, was to make one letter answer another; and never to read a letter before he had pen, ink, and paper ready to answer it immediately: so that the multitude never cloyed him, or lay upon his hands. He died suddenly in September 1677, at Charleton near Greenwich in Kent, and was interred there. His wife, daughter and only child of Mr. John Dury, a divine well known for his attempts to reconcile the Lutherans and Calvinists, brought him a portion of four hundred pounds, and an estate in the marshes of Kent worth sixty pounds per annum; and died before September, 1666. At his death he left two children by her, a son named Rupert, from his god-father Prince Rupert; and a daughter Sophia; to each of which children he left a paper of excellent admonitions and directions for their conduct in life; and likewise a third, entitled, 'Some Considerations left and recommended by H. Oldenburg to his dear Wife Doro-Catharina Oldenburg:' which several pieces are still extant in manuscript. His son was living in 1717, when the council of the Royal Society on the 28th March, ordered him a present of ten guineas, in consideration of his father's services to it. The minutes of the council-book of September 13, 1677, mention Mr. Oldenburg's widow, and those of a subsequent council stile her his administratrix." (Birch's *History of the Royal Society*, vol. iii. p. 353.) Oldenburg translated into English, 1. "A Prodromus to a Dissertation by Nich. Steno concerning Solids," 1671, 8vo; 2. "A genuine explication of the Book of Revelations," 1671, 8vo, written by A. B. Piganius; 3. "The Life of the Dutchess of Mazarine," printed in 8vo, and translated from the French. His correspondence with Boyle extends from page 299 to page 396 of the 5th vol. of his works, (fol. ed.) It is full of curious and amusing matter, and, with Beale's Letters in the same volume, supplies a sort of supplement to the present correspondence of Hartlib and Worthington, and continues the notices of the scientific and literary history of the time, nearly up to the death of Oldenburg. I suspect that there is much of Oldenburg's correspondence in existence which has never been published. I have several of his letters to Wallis, not hitherto printed. It must not be forgotten that Milton addressed four of his letters in his "Epistolæ Familiares" to Oldenburg, in one of which he speaks of the prevailing studies at Oxford so bitterly, "nimis illic multos

still of my former opinion, that they have enough for the purchasing of such things, & for the accomplishing of harder matters. The last secret information tells they are agreed. I believe that they will now within a very few days publickly appear.[1] Some whisper the K.[ing] should be a Teutonicus and lover of chymistry. Mr. Br.[ereton] assures me his Maj.[esty] is an extraordinary lover of musick, and intends to be entertained with it every dinner time, to wch end a place for his musitians shall be railed in, in the presence chamber.[2] The Discourse of the Reasonableness, &c., is near half copied out. Mr. Br.[ereton] shall return it again that it may be finished & sent back to you. I am very glad the press is making

esse qui suis inanissimis argutiis tam divina quam humana contaminent, ne plane nihil agere videantur dignum tot stipendiis quibus pessimo publico aluntur." It may also be observed, that in a letter to Boyle, (Dec. 24th, 1667,) printed in Boyle's *Works*, (vol. v. p. 377,) Oldenburg mentions that "Dr. Sydenham was the only man that he had heard of, who when I," says he, "was shut up (alluding to his confinement in the Tower) thought fit, God knows without cause, to rail against me; and that was such a coward as afterwards to disown it, though undeniable. I confess that with so mean and immoral a spirit I cannot well asssociate."

[1] He means that the society would be established and made public.

[2] If Charles the Second had not much solid or profound knowledge, he was, at all events, superficially acquainted with most of the sciences. Chemistry, mechanism, and naval architecture were amongst his favourite pursuits, and he employed himself in the details of building and planting. In the study of anatomy he also took considerable interest. Pepys was told by Pierce, the surgeon, that he once dissected two bodies, a man and a woman, before the king, who expressed himself highly interested at the exhibition. (Jesse's *Memoirs*, vol. iii. p. 325.) Roger North informs us (*Memoirs of Music*, p. 103) that Charles was a professed lover of music, and that "he could not bear any music to which he could not keep the time, and that he constantly did to all that was presented to him, and for the most part heard it standing." Once the king had a fancy for a "Comparison, to hear the singers of the several nations, Germans, Spanish, Italian, French, and English, perform upon the stage in Whitehall. The English brought up the rear, under great disadvantage, with '*I pass all my hours in a shady old grove*,' &c.; for the king chose that song as the best; others were not of his opinion." The words of the song referred to were written by the king himself, the music to it was composed by Pelham Humphries. It is printed in "Choice Ayres, Songs and Dialogues to sing to the Theorbo, Lute or Bass Viol; being most of the newest Ayres and Songs sung at Court, and at the public Theatres," 1676, folio. (Rimbault's Note to North's *Memoirs*, p. 104.)

so good a progress in the desireable Mr. More's Work. Dr. Tonge[1] is making ready for the press his Apocalypticall Expositions, wch

[1] Of Dr. Esrael Tong or Tongue, who was one of the most extraordinary persons of a very eventful time, the only biography that I am aware of is that contained in Wood's *Athenæ*, vol. ii. p. 671. He was born at Tickhill, near Doncaster, on the 11th of November, 1621, and closed a life "in wandering spent and care," at the house of Stephen College, the Protestant Joiner, on the 18th December, 1680. He appears to have been eminently successful in tuition. Wood tells us, that "being much vexed with factious parishioners and Quakers he left his benefice, and in the year 1657, he procured himself to be made fellow of the new erected college at Durham, where being appointed one of them that should teach grammar, he followed precisely the Jesuit's method, and the boys under him did by that course profit exceedingly. But that college being dissolved in the beginning of 1660 or rather a little before, he returned into the south parts, he settled at Islington, near London, and in a large gallery in a house belonging to Sir Thomas Fisher, he taught boys after an easy method too long now to tell you. He had also a little academy for girls to be taught Latin and Greek, and, as I have been informed, any of them at fourteen years of age could construe a Greek Gospel. Sometime before his death he invented, among other things, the way of teaching children to write a good hand in twenty days time, after the rate of four hours in a day, by writing over with black ink, copies printed from copper plates in red ink. After his death R. Moray, projector of the penny post, did cause to be engraved several plates, and then to be printed off with red ink, by which means boys learn to admiration." In Wood will be found a list of his works, which are principally against the Jesuits and Papists. The only prophetical tract amongst them is "The Northern Star, The British Monarchy, &c., being a collection of choice antient and modern Prophecies, wherein also the fates of the Roman, French, and Spanish Monarchies are occasionally set out," Lond. 1680, folio. It would therefore appear that his "Apocalyptical Expositions," referred to by Hartlib, never made their appearance. Wood sums up his history, after observing that he had "a restless and freakish head," by the following character:—"He was a person very well versed in Latin, Greek, and poetry, and always took a very great delight to instruct youth. He understood chronology well, and spent much time and money in the art of alchemy. *He was a person cynical and hirsute, shiftless in the world*, (here the Oxford historian might almost be drawing his own character,) yet absolutely free from covetousness, and I dare say from pride; but above all that he is to be remembered for is that he was the first to discover to his majesty of that plot, commonly called the Popish plot, and by many Oates's plot, about the 25th September, 1678, having a little before been told of it by Titus Oates, who conferred together what to do in that matter." If we are to believe North and L'Estrange, Titus Oates was only Dr. Tongue's mouthpiece, who was the great architect and inventor of the far famed Popish plot. "Dr. Tongue," says the former, "in all probability was at the infernal bottom (of the plot) and instructed Oates." "That Dr. Tongue was Oates's

he is perswaded will go beyond all the light and discoveries that ever have been published. As soon as it is printed, I shall give you notice of it, God willing. You mention nothing of those Astrological principles w^ch^ Mr. More hath undertaken to examine, whether he approve or disallow of them. I wish greatly he would likewise give his opinion conc.[erning] that witty Astrological Discourse, w^ch^ long ago I sent unto you, as likewise to learned Bulliadus,[1] but he is altogether silent. Nicolai Vasnaer Relationes Historicæ, in 8vo., are altogether unknown unto me, I not understanding the Low Dutch. But I am most willing to serve him, by procuring if I can a transcript of a letter or two of the supposed

pilot is certain; but who employed, or who induced, Tongue lies in the dark." (*Examen.* p. 171, 195.) "Who was it," observes L'Estrange, "but Tongue that made the plot, that wrote the story of it, that hunted out knights of the post to second it, that espoused all sort of impostures for the colouring of that cheat? Who was it again that put Oates upon swearing his informations before Sir Edmundbury Godfrey? Who was it that carried him thither and supported him there with an oath that the contents of these papers had been shewn to the king already? Who was it that counseled Oates to have several copies of these transcribed, and that helped both in the writing and recommending of them himself? Who but Dr. Tongue that guided and influenced the whole affair?" (*Brief Hist.* part ii, p. 125.) What with alchemy and seeking after the philosopher's stone—"teaching the young idea how to shoot," "*after the Jesuits method*,"—then publishing treatises "full of fire and fury," "The Jesuits unmasked," "Jesuits assassins," "Jesuitical Aphorisms," and "The Jesuit's Morals,"—corresponding with the Royal Society on the notion of "Sap in Trees" and "The Bleeding of Walnuts," (*Philosophical Transact.* ann. 1670, num. 57, 58, 59,)—writing "Apocalyptical Expositions"—manufacturing plots, perhaps to accelerate the completion of his prophecies—drilling and instructing witnesses, this *cynical, hirsute, and shiftless person*, or as Bishop Burnet characterises him, *credulous, simple, and sincere man*, must be admitted to have passed, if not a very useful life, certainly a most laborious one.

[1] Ismael Bulliadus, a celebrated astronomer and scholar, was born of Protestant parents, at Houdon in France, in 1605, and died in 1694. Besides his "Ecclesiastical Rights," (which attracted considerable attention,) and the "Byzantine History of Ducas," (Paris, 1649, fol.) edited by him, with a Latin version and notes, he was the author of several other works, which are enumerated in Watts's *Bib. Brit.* (vol. i. c. 168E.) See also Chalmers's *Biog. Dict.* (article, Bulliadus), and *Saxii Onomast.*, vol. iv. p. 488.

Brothers Ros.[eæ] Crucis.[1] I hear nothing of Warner, but that they expect weekly to hear more from him. I begged earnestly Mr. Pell, who was writing to Hottinger himself, some weeks ago, to procure satisfaction to your qu.[eries] conc.[erning] Hott.[inger's] design, Buxtorf's[2] Bible, and Ludolph's Ethiopic design. Of Blesdikius[3] I shall write again, as I did of Valesius's[4] edition of Eus.[ebius] de Vit.[â] Constant.[ini] but as yet I have rec[d] no answer

[1] What letters of the Rosicrucian Fraternity, Hartlib here refers to, does not appear.

[2] The Buxtorf alluded to, is John Buxtorf the son, from whom Hartlib was expecting a new edition of the great Hebrew Bible of John Buxtorf the father, whom Joseph Scaliger styled the Master of the Rabbins, which was published, Basil, 1618–20, four vols. folio. John Buxtorf, the son, was born at Basil, Aug. 13, 1599, and exhibited precocity so remarkable, that in his fourth year, it is said, he understood German, Latin and Hebrew. He succeeded his father in the Hebrew chair at Basil, in 1639, where he died, Aug. 16, 1664. A list of his works will be found in *Niceron*, vol. xxxi.

[3] The author of the "Life of David George," before referred to.

[4] This edition appeared, Paris, 1659, fol., along with Eusebius's "Ecclesiastical History." Henry Valesius, or de Valois, whose life has been written by his brother Adrian, and which is included in Bates's "Vitæ selectorum aliquot Virorum," was one of the greatest scholars France ever produced. He was born at Paris in 1603, studied under Petavius and Sirmond, and having quitted the law, for which he was intended, devoted himself entirely to literary pursuits. In 1660, he was appointed historiographer to the King of France. Whilst his friends deemed him wholly engrossed in the edition of the "Ecclesiastical Historians," which he had undertaken at the request of the French Clergy, he surprized them, at the age of sixty, by marrying a handsome young woman, by whom he had seven children. His death took place, 7th May, 1676. A list of his works may be met with in *Niceron*, vol. i. 5. That in extent of learning and critical acumen, few amongst scholars have surpassed him, all competent judges allow, but he does not rank amongst those whose amiable qualities are as universally admitted. He had two of the worst faults that a writer can be guilty of, unwillingness to do justice to the merit of others, and a proneness to resent fair animadversion as an affront of the most heinous kind. His biographer tells us that he borrowed books of everybody, and he used to say, that he learned more from other people's books than his own, because not having the same opportunity of again consulting them, he read them over with more care. This seems to imply that he was in the habit of returning as well as borrowing, for which, an exceedingly rare merit amongst book-borrowers, the late Charles Lamb, whose pleasant essay on that subject every one must remember, would have held his name in especial honour.

from Paris. I never saw the book Mirabilia Dei, in relation to H.[enry] N.[icholas][1] his life, nor am I acquainted wth the little book De Plenitudine Mundi, but I suppose Mr. Boyle has had a perusal of it, for he hath printed of late something con.[cerning] a Vacuum,[2] which I have not yet seen, but I think I shall have one, as soon as they come abroad. The noble person the Lord Viscount Ranelagh's son is returned from his travels, & Mr. Boyle will make haste now to publish the rest of his Philosophical Discourses. I hear nothing more from Mr. Boreel, but that last w.[eek] we sent back 2 or 3 hundred copies of the Misnaioth in Hebrew, not having sold one of them. He will try how I may put them off in the Low C.[ountries.] Mr. Dury informs me that he is going on in his Jesus Nazarenus Legislator. Mr. Beale writes weekly and never fails. Mr. Br.[ereton] will shortly be chosen a Member of Parl.[iament], and it may be he will also get some eminent charge at Court. Mr. Dury must give up his library keeper's place at St. James's. One Ross, a Scotchman, is to succeed him. How the Heads of Coll.[eges] Fellows, Ministers, &c., will be determined is not yet certain. I gladly hear of better editions of the Bible. Thus entreating you to accept of the adjoined papers & books, I rest ever,

Most Hon^{d} S^{r},

Your truest votary to serve you,

Jun. 4, 1660. S. Hartlib.

Jun. 1, 1660. I went with some Doctors to London, with a letter to the King.

[1] "Mirabilia Opera Dei. Published by Tobias, a fellow-elder with H. N. in the household of love. Translated out of Base Almain," 4to, no date; contains 137 pages, exclusive of the preface.

[2] By this is perhaps meant Boyle's treatise, entitled "New Experiments, physico-mechanical, touching the spring of the Air, and its effects," (Oxford, 1660, 8vo), in which he explodes the notion of a Fuga Vacui.

Jun. 5. We were with His Majesty.[1]

Jun. 15. I came out of London with my wife.

Jun. 16. To Cambridge. Laus Deo.

Jun. 17, & 28. (Thanksgiving day.) I preached at Ditton on Philip. iv. 6.

Jul. 15, & 22. I preached at Ditton. Jul. 23. I set out for London.

Dr. John Worthington's case, about his Rectory of Fen Ditton, in Cambridgshire.

It is about 9 years, since Dr. Samuel Collins, the former incumbent died. He often in his life time desired, that I might succeed him. When the rectory became legally void by his death, there were some that obtained for me a presentation.

I have been for some years possessed of the said rectory, & have diligently attended the duty of the place. All the people desire my stay. They are free from faction.

I have been at great charges in repairing the chancell & the parsonage house, w^ch^ I found very ruinous; having by the confession of those upon the place, layd out more upon them, then had been done for 20 years before.

The Bishop ought by law to present within 6 months, else it lapseth to the ArchbP, (& notwithstanding the troubles of those times, some Bishops did present from 6 months, to 6 months.) The ArchBP ought to present within 6 months, or else it lapseth to the King. It is now between 8 & 9 years, since it lapsed to the King.

There is one Dr. Hales, that in the midst of harvest forbids the

[1] "On Tuesday, (5th June, 1660.) The University of Cambridge, the Heads of the Houses and Doctors in scarlet, and the Masters of Arts in gowns and hoods, being introduced by the Earl of Manchester, Lord Chamberlain, their Chancellor, to his Majesty, who sate in a chair of state in the Master's gallery, to receive them, Dr. Love, one long noted for his eloquence, made a Latin speech to his Majesty, shewing the great loss which that University and learning suffered by his Majesty's absence. To which his Majesty returned a very gracious answer, and gave them the honor to kiss his hand." (*Mercurius Publicus*, p. 300.)

people to pay me tithes, (the due reward of my labours all the year,) pretending a right from a presentation derived from the Bp of Ely, wch is dated in July last past, wch is 8 years after it lapsed from the Bp.

The said Dr., if he hath not another living (as is reported) yet hath a great temporall estate (about 1000lib a year), & needs not that wch is my livelyhood.

If His Majesty should demur upon granting a presentation: yet may His Majesty be pleased to command a stop of all proceedings, in the adverse party; & that Dr. Hales would forbear to disturb my quiet possession, & officiating in the cure, as also the quiet gathering in of the tithes, & laying them up in the parsonage barn, untill the finall issue & determination of the Bill, now in the House of Commons, about confirming men in such livings, be known.

Memorials about Fen-Ditton.

It is about 9 years, since Dr. Collins died. He did often in his life time desire, that I might succeed him after his death.

It is not a month, since I understood, that the Bp of Ely did always present. It was sayd at Dr. Collins his death, that it did belong to others, & some friends obtained a presentation for me. If any of the candidates had then addressed to the Diocesan (whose right of presentation, I verily think, they then knew not of,) such would then have been obnoxious to the being deprived of it, & some other would have carried it, that went in another method. Such was the necessity of those times.

I have been for severall years possessed of the said rectory & diligently attended to the duty of the place. I dare challenge any to accuse me, of anything misbecoming in my preaching to the people. Most of my preaching hath been upon the 4 Novissima, the Decalogue, our Lord's Prayer, & the Apostle's Creed, wch last I had begun long before this late disturbance.

The people desire my stay, they are free from faction. Peace & charity I have endeavored to maintain amongst them.

I have been at great charges in repairing the chancell (having new leaded the south roof,) the parsonage house, & out houses, w^ch I found very ruinous. I have layd out more upon them, then had been done for 20 years before.

A certain number of the poor I relieve every week, who come in y^r turns, nine or ten every week.

Ditton is my main livelyhood, & if this should be taken from me, I have no whither to go. Dr. Hales is one of a considerable estate, & needs not Ditton.

I did not think, that any one would so suddenly have disturbed the Harvest, after it was begun, & when I had brought the people to a ready paying of y^r tithes in kind.

I am the only sufferer in the county, that I hear of, though both my judgment & practice has been to live peaceably with all men, & to do good to all.

Aug. 6, 1660. I received from Dr. Stern a letter, with an order enclosed from the Earle of Manchester, for his restoring to Jesus College.

To my Rev^d friend Dr. Worthington, at Mr. Foxcroft's house in Finsbury Court in Moore-Fields near the Wind Mills.

Sir. I have received an order from my L^d of Manchester, a copy whereof I send you here inclosed, intreating your answere. If you rest in it, what time you will please to make way for my return to the college (for I would not be uncivill to any company you have there, to come before they expect me) or if you desire to shew any cause to the contrary, what time you will appoint to receive satisfaction. I shall entreat a word or two from you, to be left at Mr. Garthwaits sometime to day, or to morrow morning, either at his shop, next to the little north doore of St. Paul's Church, or at his house in Angell Court, over against St. Gregorie's Church. Meanwhile I take leave to rest

Your loving Friend

August 6, 1660. Richard Sterne.

In a Letter to Dr. Ingelo, Aug 6, 1660.
[From Dr. Worthington.]

—— This day I received a civil letter from Dr. Sterne, with an enclosed order from the Earl of Manchester. Last week Dr. Martin sent the like order to Dr. Horton. As for Ditton, the party that disturbs, last week shewed his presentation, from the Bp of Ely dated July 3d. Dr. Cudworth being by the King confirmed in his place,[1] under the signet, was advised to get the Broad Seal: for the wch also he had a warrant: but at last he meets with a stop there, & to night the opposite party bring counsell to plead before the Chancellor. If his election be not good, then there are but few Fellows in Cambridge, & the elections of others must also fall. When I was with Mr. Thristeross, & spake about Dr. Hales — he told me, that Dr. Barrow knew him well, being of the same college. He sent to find him out, but he was not then to be found.

Mrs. Worthington in a Letter to Dr. W. Aug. 1, 1660.

—— I hear just now by Mr. Sherman, that he met with Dr. Stern upon the road, who intimated, that he hoped to come to the lodgings ere long. Mr. Sherman saith, he gave him this answere in short, that he had often heard you say, you was not the meanes of putting him out, neither would you go to keep him out ——

In a Letter to Mrs. Worthington, Aug. 6, 1660.
[From Dr. Worthington.]

—— I have not heard of thee, how thou doest in body; but I am glad that thy minde is cheerfull. I received this day from Dr.

[1] Of Master of Christ's College, Cambridge.

Stern a civil letter, with an order enclosed from the Earl of Manchester, for his restauration; desiring to know, what time I would please to make way for his return to the college. I told him, I did obey the order. And upon his telling me, that he desired, I would dispose of my company & goods, as soon as I could conveniently, & if I could not dispose of all my goods, I might lock them up in some one roome, & they should be safe: I told him that, if he could afford me to stay there, till the middle of Sept., or after Sturbridge Fair, I should then remove; & if the business of Ditton, were not so, as it is, I would remove shortly. He sayd, winter would be drawing near after Sturbridge Fair, & he desired, it might be sooner. So I told him, it should be by the end of August. If Ditton business be not determined till then, some house or chambers must be hired in the town, till we see the issue of things. Bid him welcome, when he comes, & as for the fruit in the orchard then ripe, or near ripe, tell him, it shall not be meddled with but as he appoints. ——

In a Letter to Mrs. Worthington. Aug. 9, 1660.
[From Dr. Worthington.]

—— The bill for confirming all in dead livings, is in a manner finisht in the Grand Committee, & is to be read once more in the House of Commons, where it is more probable, that it will pass, then otherwise: and what is passed there once, will not, tis thought, be denied in the House of Lords—I suppose Tuesday, or Wednesday will be the soonest for Dr. Stern's coming, & I shall not be long after him — He made me dine with him on Tuesday — remember me to Mr. Sherman, & tell him, that Mr. Woodcock, who will be at college on Saturday, can tell him more, then I have time to write. ——

[In Dr. W.'s Almanack.]

Aug. 16, 1660. I returned to Cambridge, & Dr. Stern came thither the same day.

Aug. 17. I delivered to Dr. Stern the Statutes, the Register, both Lease-Books, & the Key of the Treasury.

Aug. 19, & 26. I preached at Ditton.

In a letter to Mr. H.[artlib?] Aug. 1660.
[From Dr. Worthington.]

—— At my return to college, I found Dr. Stern, who came a little before me. We had a friendly converse. He stay'd not above 2 or 3 days. I desired of him some little longer time, w^{ch} he was willing to. About Sept. 15th, I think, Colligere Sarcinas. So I told Dr. Stern: w^{ch} I should have done before, if Ditton had been clear.

In Dr. W.'s Almanacks.

Sept. 2, 9, 16, 1660. I preached at Ditton.

Sept. 17. Given to my brother's children in tokens 1^{lib} 10^{sh} 0^{d}.

Sept. 26, 1660. My bay horse (bought at Cowlidg-fair,) died in the college stable.

In a Letter to Christopher Whichcote, Esq. Sept. 28, 1660.
[From Dr Worthington.]

—— Both I & my wife are very sensible of the many affectionate passages in your letter relating to us, in case we should be at a loss.

As yet I see nothing, that hinders our settlement at Ditton, where I am preparing the house for our coming. I have bought hangings for some of the rooms, & shelves are fitting up in my study there. It is a great contentment to me, to discern a continued contentedness of spirit, in my wife. That estate w^{ch} I &

Uncle Provost bought together at Chesterton, being so difficult to divide & order, without some damage to one or other, (it lying in several parts of the field, here one acre, & there another acre, better or worse,) he motioned to me, that he would for my better convenience, part with an entire thing, w^ch^ he had at Moulton, 3 miles beyond Newmarket (& hath had for 9 years) a good farm-house repaired by him, & malt-house new built, above six score acres of land & a 100 acres of heath for 300 sheep, sheep walk &c. the rent 45^lib^: easy for the tenant, who hath a lease for some years. So I have agreed with him, & I am to receive the half year's rent this Michaelmas. I am yet in the college. We hear nothing of Dr. Stern's coming. He hath sent down no goods. He was expected by the Fellows, to have been here this week, at the choice of officers in the college. It is reported, that he is to be a bishop.

In a Letter to Mr. H.[*artlib?*] *Sept.* 1660.
[From Dr. Worthington.]

—— I have been every day full of labour & toil about disposing of my goods in order to my removal to Ditton. I never yet tried a rural life, having hitherto lived in another way. Had not the act favoured me, (as I think it does,) I hope, I should have been fortified in my spirit against threatened difficulties, w^ch^ I have for more then a little time considered in my minde. ——

In Almanack.

Sept. 29, 1660. I began to be sick, with trouble with a griping in my bowels, & purged much. I got cold, I think, the day before.

Sept. 30. Mr. Loe preached.

Oct. 5, 1660. I went to Ditton, but was ill at night, & next day. Oct. 7. I took a vomit. Mr. Hough preached.

Oct. 10, 1660. I took a purging powder. Oct. 14. Mr. Hough

preached. Oct. 19. Yesterday I began to venture into the aire, & so again to-day (the weather inviting) & I hope, I shall shortly return to my former state of health.

Oct. 21, 1660, & Oct. 28. I preached at Ditton.

To Dr. Sterne.
[From Dr. Worthington.]

Sir. I had sooner acquainted you with the business of these lines, if I had not hoped to have seen you here, & had not been arrested with that kind of sickness, w^ch^ many are now (as they were last autumn) afflicted with. And although I be not at present in a very good condition for writing, yet I judg it most becoming to give you these accounts, w^ch^ I had rather suffer some inconveniences in doing, then delay any longer. Sir, I was not in the least unmindfull of the fair benignity & candour w^ch^ appear'd (besides several other instances) in your kind complyance with my conveniences, for the removing of myself & family; & accordingly I applied myself with all care, to prepare things in a readiness, & took the first opportunity of sending masons, to fit the house at Ditton. I had about 3 or 4 years since layd out a great deal of money upon the house (more then had been done for 20 years before) yet upon further view, there appeared more to be done by masons & carpenters, then was thought of, to fit it for my family, & to make it more warm & safe: it standing bleek & alone, & therefore more obnoxious to the cold weather now approaching & to that violence from men, of w^ch^ there have been some late proofs in parts adjacent, & I wish the disbanding of the soldiers this winter may not increase the instances. I could not procure the carpenters, till Sturbridge Fair (w^ch^ is their harvest) was over. They have been ever since hard at work, & are now near finishing what is necessary for the present. In the meanwhile I have not been idle here. I have removed my books out of that w^ch^ I found the

study, put the lesser books into barrels, & the folio's with some quarto's (w^ch^ I intend shall lye loose in the cart) into a chamber adjoyning to the lodgings. And if you had made a step down hither (as you intimated, & we fully expected) about the end of the fair, you had found me confining myself to the conference-chamber, & the bed chamber over it; other chambers being made free to your use. Having thus made things ready for carriage, as soon as possibly the house could be made ready to receive them, I was a week after Sturbridge Fair, surprized with a sickness (occasioned, I think, by a journey in a wet day) w^ch^ hath handled me, as it useth to do others this autumn. The last Friday I thought myself better, & took a journey, to see what the workmen did at Ditton, & to give some directions about work in my study there. But I found the inconveniences of that journey at my return. Yesterday, upon my taking something prescribed by a kinsman of mine, I found myself better, & so I do to day. There is one thing more w^ch^ he intends I shall take on Wednesday, w^ch^ I hope, with kitchin physic, & such as my wife's closet affords, & with my care against taking cold, will be available through God's blessing, to confirm my health, & to fit me for my journey.

I was thinking here to conclude, but I must not omit the giving you an account of your orchard fruit A little after your going hence, I caused the summer fruit to be gathered, w^ch^ were layd up, & lookt to every day, that none might hurt the other. Glad should I have been, that you had enjoyed them in y^r^ perfection, w^ch^ you might, if you had returned, as we expected: but now summer apples have losst both y^r^ fair look & tast. As for the winter fruits, I hoped that your return would have been soon enough, to have given orders about them: but that not being, when I perceived, that the fruits in the Fellows orchard were gathered, I employed some to gather these, as y^e^ uncertain weather would permit. I think the last will be gathered to day. They are more then they have been of late years, though the mud wall has been climed more then once, & the last week a thief escaped taking very hardly. The apple loft over the founder's chamber will be filled with them.

I mean with those that are gathered from the trees. As for those that fall in the gathering, or fell by the winds, they are layd up in another place. It is one of the dayly employments of my wife, to look that none of them hurt their fellows; wch is a necessary care, & she minds it with a great deal of content. I did verily think, I should have dated this letter from Ditton, rather than Jes. College, not forseeing, that the necessary work about the house there, would have been so much, or that I should be hindred by sickness. But though my stay has been thus forced to be longer then I did think, or intend it, yet I have endeavoured to make it as usefull as might be for your behoof, as to the lodgings, garden, & fruits.

Sr. I have yet more to add. The main things being delivered by me to yourself, at your being here, there were some other books of use to me, to make up my accounts, wch I shall be most ready to deliver (with 2 little seals) at your return. But if your occasions should delay your journey, then I desire to be directed by you, to whome I should deliver them, & the keys of the lodgings: & if you should not send down any of your goods, before I remove, whether you would have me leave a bed for you, & furniture for a chamber. I shall be ready to obey your instructions herein, & I would be loth to stay a day longer, then should be to your convenience, & with your good liking.

Before my sickness, I did in a manner dispose the matter of accounts betwixt me & the college (what I have received as bursar, & what I have expended for 3 quarters) & I shall be ready to give up the accounts to you, when you come down, or to whome you shall depute bursar (if need be) before the audit.

I shall add no more, but mine & my wife's due respects cordially presented to yourself & your lady.

Sr yours &c.
J.[ohn] W.[orthington].

Jes. Coll. Oct. 8, 1660.

S. Hartlib to Dr. Worthington.

Baker's Camb. MSS., as referred to, p. 55.

Much Hond Sr

On Saturday or Friday, I received yor last, of Octo. 12, accompanied with another Turkish MS., wch I shall cause to be transcribed, and return wth all thankfulness. But I like not you should spend your precious time upon transcribing, who can write such things as are most worthy to be transcribed by others. The faults of the former Turkish MS., shall be mended according to your observations. I know the author of the Tr.[eatise] about Drs in Divinity, who is so far from a narrowness, that he is blamed by vulgar Divines, for the universality of his spirit. As soon as I can get the sd Tr.[eatise] you shall soon hear of it, as likewise Mr. More of the arrival of the Cartesian Princess.[1] Really I am of

[1] The "Cartesian Princess" was Elizabeth, the Princess Palatine, the daughter of Frederick the Fifth, king of Bohemia, and Elizabeth the daughter of James the First. She was born on the 26th of December, 1618. The misfortunes of her parents were in some degree compensated by the almost unrivalled intellectual powers of this extraordinary woman, who threw every female contemporary into the shade, and had more than her grandfather's learning, with faculties of reasoning which might almost have belonged to a superior intelligence. Caspar Barlœus characterized her justly, "Fortunæ domitrix, Augusti maxima regis filia, Palladii grandis alumna chori." So devoted was her attachment to study, that she declined the addresses of Wladislas, fourth king of Poland, that no feeling might interpose to divert her prosecution of those pursuits in which her existence was bound up. It may even be doubted whether that age, marked by the peculiar attribute of indomitable industry, amongst all its long array of students "with frames of adamant and souls of fire," saw any better deserving of the palm than the granddaughter of James the First. It is to her that Descartes dedicated his "Principia Philosophiæ," in terms which have, what few dedications can boast, the merit of truth. She was the only person, he tells us, who thoroughly and completely understood his system, and on her understanding he bestows the epithet "Incomparabilis." His words are: "Nec aulæ avocamenta, nec consueta educatio, quæ puellas ad ignorantiam damnare solet, impedire potuerint quo minus omnes bonas artes et scientias investigaris. Deinde summa etiam et incomparabilis ingenii tui perspicacitas ex eo apparet quod omnia istarum scientiarum arcana penitissime inspexeris ac brevissimo tempore accurate cognoveris. Majusque adhuc ejusdem rei habeo argumentum mihi peculiare quod te unam hactenus invenerim quæ tractatus antehac a me vulgatos perfecte omnes intelligas. Obscurissimi enim plerisque aliis etiam maxime ingeniosis et doctis esse videntur et fere omnibus usu venit ut si versati sunt in Metaphysicis, a Geometricis

yo[r] judgm[t] without partiality, and believe that there is none in transmarine parts, of the Cartesian philosophy, and of other philosophical excellencies, that may be compared with Dr. More, & some other English philosophers. I shall be mindful of your motion, if it be not too late for the Cartesian letters with that Lady. We were wont to call the desirable Society by the name of Antilia, and sometimes by the name of Macaria: but name & thing is as good as vanished. I am told that Count de Worth (whose territories are not far from Collen, [Cologne]) hath published a Letter of Invitations to all Nations of what Religion soever, offering cheapness of lands and protection, & that 2 thousand of the Transylvanian Society or Brotherhood, are come thither already. Peter Cornelius, of Zuricksea, is likewise going thither with many others. Gentlemen of your acquaintance, are much in love with the country of Bermudas,[1] as the fittest receptacle for the gallantest spirits to

abhorreant, si vero Geometriam excoluerint, quæ de primâ philosophiâ scripsi non capiant; *solum agnosco ingenium tuum cui omnia æque perspicua sunt et quod merito idcirco Incomparabile appello.*" (Princ. Phil., edit. Amst., 1672, 4to.) In his "Epistolæ," there is a long and interesting series of letters, addressed by him to this favourite pupil, (*Epist.*, edit. Lond., 1668, 4to, p. 5 to 66,) one of which was written to console her on the execution of her uncle, Charles the First. She ended her days as Abbess of Hervorden, a Protestant nunnery, in Germany, and died in 1680. She had many conferences with the founders of Quakerism, and in William Penn's "Tracts," and in George Fox's "Journal," will be found some of her letters. It is, however, to be lamented that her literary remains and correspondence have never been collected. Descartes and Van Helmont might well be proud of two such proselytes as the Princess Palatine and Lady Conway. Who could not wish to have heard them in familiar converse defending each the tenets of her favourite philosopher? and with perhaps a clearer comprehension of his system in all its parts than even he possessed himself? The "Vortices" of the one, and the "Cabbalism" of the other, would have appeared incontrovertible when expounded from the lips of two such charming advocates.

[1] The Virginia Company, who claimed the Bermudas or Sommer's Islands as the first discoverers, sold their right to a company of one hundred and twenty-nine persons, who obtained from King James the First a charter for their settlement. During the Civil Wars many persons of character and opulence took refuge there, and among them the poet Waller, who has celebrated the beauties of these islands in his "Battell of the Summer Islands:"

"Bermuda, wall'd with rocks,— who does not know
That happy island where huge lemons grow,

make up a real Macaria. Two thousand pound would buy out the present Company of Merchant Adventurers thither. But of this design it may be noble Mr. Br.[ereton[1]] may speak with you here-

> And orange trees which golden fruit do bear,
> Th' Hesperian garden boasts of none so fair;
> Where shining pearl, coral, and many a pound
> On the rich shore of Ambergris is found?
> With candy'd plantains and the juicy pine,
> On choicest melons and sweet grapes they dine,
> *And with potatoes fat their wanton swine.*
> * * * *
> For the kind spring which but salutes us here
> Inhabits there and courts them all the year."

[1] William Brereton, of Brereton in Cheshire, so frequently mentioned in these letters, was afterwards third Lord Brereton, by the title of Lord Brereton of Leighlin, in Ireland. Of this amiable and accomplished nobleman it is much to be regretted that the biographical materials are so scanty. He is very briefly mentioned by Dr. Ormerod in his *History of Cheshire*, vol. iii. p. 49. He was born May 4th, 1631, and baptized at Brereton. He was educated at Breda, under Dr. John Pell, D.D., then Mathematical Professor of the Prince of Orange. Sir George Goring, Earl of Norwich, his maternal grandfather, sent for him over, and he became, under Pell's tuition, a skilful algebraist and mathematician. To meet the exigencies of the time, and the losses his father had incurred by his loyalty, he was under the necessity of alienating the barony of Malpas, a property which, as Dr. Ormerod observes, must have been dear to him from every consideration of long and honourable descent. He succeeded his father as Lord Brereton in April, 1664. He was an intimate friend and correspondent of Hartlib, and a constant patron of every literary and scientific undertaking. Of the Royal Society he may be considered as one of the founders, and was, as Sprat informs us, one of a number of learned and eminent persons who held meetings in Gresham College in 1658, previous to the Society being incorporated. In Dr. Birch's *History of the Royal Society* his name frequently occurs, and he appears always actively engaged as a zealous experimentalist. Some of the subjects noticed in connection with his name are curious enough; as for instance, "The virgula divina, (or divining rod,) was ordered to be tried at the next meeting, Mr. Boyle and Mr. Brereton affirming to have seen it succeed in the hands of others, though theirs were not so lucky as to have that effect performed by them. The operator was ordered to desire the apparatus from Mr. Brereton, to be tried first by the naked hand and after the way practised by Gabriel Platt, printed in his treatise intituled A Discovery of Subterraneal Treasures, p. 12."—(Birch, vol. i. p. 231.) At the next meeting we find, "The virgula divina was tried, but by unlucky hands. It was ordered to be tried again with shoots of one year's growth, and after Gabriel Platt's method, tying the end of the hazel to a staff in the middle with a strong thread, so that it hang even like the beam of a balance."—(Birch, vol. i. p. 234.)

after. I suppose you have heard of a Nova Atlantis[1] in print, by way of Supplement to that of Lord Verulam's. And though it be

Nothing, however, seems to have come of this new trial. We find subsequently the Society turning their attention to the curious superstition connected with Bagmere, a pool of water adjoining Brereton Hall, drained and brought into cultivation about the close of the last century, and which was supposed to have the property of exhibiting supernatural tokens of the approaching decease of any chief of the noble house of Brereton. Drayton has commemorated this superstition in the following lines :

"That black ominous mere,
Accounted one of those that England's wonders make ;
Of neighbours, Blackmere named; of strangers, Brereton's Lake ;
Whose property seems far from reason's way to stand,
For neere before his death that's owner of the land
She sends up stocks of trees that on the top do float,
By which the world did first her for a wonder note."

Drayton's *Polyolbion*, 173, edit. 1612.

"The Lord Brereton being desired to give the Society an account of the logs rising in a lake belonging to him as often as the head of his family approached to death, related that he had not long since, upon his father's death, made a very strict inquiry after it, but found cause to believe the tradition false." — (Birch's *History*, vol. i. p. 434, anno 1664.) Lord Brereton married Frances, daughter of Lord Willoughby of Parham, and died March 17, 1679, in London. He was buried at St. Martin's in the Fields. Aubrey tells us (*Letters from the Bodleian Collection*, vol. ii. p. 259,) that he was an excellent musician and also a good composer, and that he left a poem in manuscript, entitled "Origines Moriens," which does not appear to have been published. Dr. Nathaniel Ingelo dedicates to Lord Brereton, then styled William Brereton Esquire, eldest son of William Lord Brereton, the religious romance of Bentivolio and Urania, published 1660, folio. He observes, "If these leaves had any worth, I should have thought none fitter to whom I might commend them than yourself, who have patronized wisdom with your noble choice, and honoured virtue with an exemplary life. As you are graced with the nobility of your birth, so you are deservedly loved by many who accompany their affections with judgment, because you have adorned your quality with those excellent accomplishments by whose absence nobility is dishonoured — you have so advanced your mind by the study of the best knowledge, and perfected your faculties with those virtuous habits which become a Christian and a gentleman, that I may not only call you, as the Emperor very modestly limited his own praises, a lover of philosophy, but rather, in regard of your rare attainments, the lover of philosophers." — *Bent. and Ur.*, edit. 1660, *Dedicat.*

[1] "New Atlantis, begun by the Lord Verulam, Viscount St. Albans, and continued by R. H. Esquire, wherein is set forth a Platform of Monarchical Government, with a pleasant intermixture of divers rare Inventions, and wholesome Customs, fit

far inferior to his grave & judicious contrivances, yet such as it is would make a noble alteration, if it were practiced in all human affairs. You say very well, that if Macaria had discovered them-

to be introduced into all Kingdoms, States, and Commonwealths. *Nunquam Libertas gratior extat quam sub rege pio.* London, printed for John Crooke at the signe of the Ship in St. Paul's Church-yard, 1660," 8vo. This continuation is no exception to the general rule, that the spirit of the first part is seldom communicated to the second. It is, however, worth reading, and takes up several of Hartlib's favourite notions. The following passage affords a specimen:—"We have in each of the universities a college for agriculture, wherein the florists, the herbalists, &c., study, examine and appoint what ground is fittest for corn, and of what sort, which for wood, grass, meadows, gardens, orchards, hops, vineyards, fish-ponds; which for wood, flax, rape, hemp, &c. as also for all exotic herbs, roots and plants, which will thrive alike here or in any countrey, if ground fitting be found and prepared. These providorans suffer not any commons (by which the richer that can best stock them thrive only) nor any wasts, bogs, forests, fens, marishes, desarts, heaths or parks, (but some few only for our Solomona's pleasure,) but by inclosures or drayning improve all to the best advantage for the public good. So that by these means the rates of corn, wood, coal, with divers other commodities, what scarcity so ever happens, never exceed. We have many other good laws for the improvement of lands and woods, as first of all: That none shall cut down any timber tree, but shall plant ten for it. That none of them shall be felled till of full growth, and that before they begin to decay. That the landlord shall have a third part of the profit of all improvements: or at the expiration of his lease, shall either give so many years purchase for such improvement, or such quantity of the land so improved as the providoran shall judge the tenant truely deserves. That every tenant shall plant all necessary fruit trees as apples, pears, damsins, pruans, mulberies, wallnuts, cherries, chesnuts, &c. in all his hedges and places convenient, with which improvement only he may pay his rent and keep his family. That the moyety of his pasture grounds be sowed alwaies either with St. Foin, la Lucerne, clover or other as beneficial trefoils, and the other half ploughed and laid in for sheep-pastures. That they plant firrs for masts, ashes, sallowes, willowes about their mansions, and osiers in all moist grounds, the first for firing, the last for use. That all decayed farm-houses, barnes, and out-houses belonging to them be re-edifyed by the landlord, or the possession granted with the profits for twenty years to him that will expend the charge of building." I have another continuation of that fine fragment, Bacon's "New Atlantis," written by the celebrated Joseph Glanville. It is in manuscript, and has never been printed. The title is "Bensalem; being a Description of a Catholic and a free Spirit both in Religion and Learning, in a continuation of the Story of Lord Bacon's *New Atlantis*," folio, 63 pages. It is far superior to the continuation by R. H., and concludes with a very interesting series of characters of the great divines of the day, including Cudworth, More, Rust, Smith, Whichcot, &c., whose portraits are supposed to be met with in the gallery at Bensalem.

selves, not only Mr. P.[ell] but very many other excellent persons should have been partakers of it. There is no more to be sayd of them. If Dr. Stern be otherwise provided for, cannot you, a person of academical worth, & of public usefulness, so illustrious an ornament to the University itself, yea, a blessing to all human race, get the Great Seal? Mr. Br.[ereton] is not on the place, but I am writing to him about this case most passionately to-morrow, G.[od] w.[illing.] I think he hath more then an ordinary interest at Court. And if he can, I am perswaded he will embrace either this or any other occasion to serve you, with infinite joy. His Majesty was lately, in an evening, at Gresham Coll., where he was entertained with the admirable long Tube, w^th^ which he viewed the heavens, to his very great satisfaction, insomuch that he commanded S^r^ P. Neale to cause the like to be made (the former cost £100,) for the use of Whitehall. S^r^ Paul hath very highly commended Mr. Wren to greater preferment, and there is no question but he will find the real effects of it. His Maj.[esty] hath also threatned to bestow a visit upon Mr. Boyle. The honest Earl of Newport hath begg'd the Foundation of Chelsey Coll.[ege] to be turned into an Hospital, & he hath obtain'd the grant. Comenius's Book, of w^ch^ I wrote afore, is but newly arrived, w^ch^ I send before the other copies that have an index. But if you like the Book, or the spirit of the publisher, you shall have as many to give away, as you shall command. For, I am in good earnest,

Much Hon^d^ S^r^

Yours faithfully in all possible gratitude,

Octo. 15, 1660. S. H.

Dr. Worthington to Mr. S. Hartlib.

Sir,

Yours of Oct. 15, I receiv'd together with the acceptable Bohemian Church History, of which if you send more I shall dispose of y^m^ as the instances of your kindness to such friends as are worthy of such communications. I see your affectionate resent- Baker's MSS. vol. vi. Mus. Brit. Bib. Harl. 7033.

ments of what was told you of Dr. Stern his being designed to be Bp of Carlisle & of the vacancy of the Mastership of Jesus Coll. in Cambr.[idge] consequent upon his promotion & how you passionately desire my settlement there. And there are other friends who write or speak to me in ye same strain with your letter. I tell ym I am sensible of yr love & that I wish I could deserve yr good character but I dare not so much value myself or judge my being in the University of such consequence as they are pleased to suppose. I have indeed lived in ye University about 30 years, have discharged ye trusts of a Fellow, of a Master in a College, of a Vice-chan.[cellor] in ye University & therefore I ought to have some knowledge and experience in such matters. I have had desires to promote ingenuous learning, piety, peace, & candor & to maintain good order where I have had power & interest & I thank God I have not so behaved myself in ye places to which I have related as not to be desired. But I hope others may be found that are better qualify'd for such service. I have no ambitious thirst after an Headship. When I came hither first it was not my seeking & I could have left it all willingly for Dr. Stern, if he could have brought himself in, as ever I entered upon it. I did not immediately succeed Dr. Stern but another who succeeded him & was Master for 5 or 6 years. Dr. Stern hath been civill to me & told me that he was glad that ye College at last fell into my hands.

One main thing wh did more endear an academicall life to me was that by reason of my being there I might be in a better capacity of entertaining my friends abroad with some accounts of ye ingenuous performances there and I confess it hath been a great pleasure to me to observe several persons there eminent for differing perfections & accordingly to animate ym to such things as were most agreeable to yr genius. But I hope there are others like minded who will fill up what has been deficient in me & now it will not be grievous to me to retire to a rurall employment. Yet I am far from stoicism and I would not resist ye desires of my friends who were so much for my stay here. But I told ym there would be difficulties in ye obtaining yr desires. My uncertainty of bodily

temper would not permit me to take a journey to London (& indeed if I had been well I could more cheerfully have taken a journey for a friend than to move for myself.) But if they upon y^e^ place would nobly venture this must be the way. It must be inquired whether the King or the B^ip^ of Ely is to fill y^e^ vacancy. By y^e^ statutes of our College not y^e^ Fellows but y^e^ B^ip^ of Ely does put in & constitute the Master of y^e^ College. But it is supposed that in y^r^ case when the King does remove y^e^ present Master to another place the King does dispose of y^e^ place from whence he removed him — so it is in livings when the King removes any from thence to be B^ps^, the King (not y^e^ respective patrons) disposes of those places.

It would not seem too strange to sollicite it for me who by my ten years being here should better know & mind y^e^ state of y^e^ Colledge than a stranger & who am desired also. Hic bene latui & I hope bene vixi. My spirit & behaviour has been for peace & charity. I was not entrusted by the late powers in any of y^r^ ordinances or commissions as others near me were. It was my perpetual song to persuade men to moderation & an obliging fairness to those persons that were lately deprest & as to things w^h^ are now in pretio but then oppressed with an uncharitable zeal. But I will not weary you with too long a letter. I have written to Mr. Francis Marsh (a good friend of mine & also of yours) more particularly about these matters. I hope he will (if he has time) give you a visit. The other day I began to take y^e^ fresh air & I found myself much refreshed by walking. In my next I hope I shall write about more public matters & cease to trouble you with such inconsiderable stories of my particular affairs. So commending you to y^e^ love & protection of y^e^ Almighty.

I am Sir

Oct. 1660. Yours affectionately to serve you
Jo. Worthington.

S^r^

Since my writing y^e^ enclosed I thought on what you mention in your letter about noble & learned Mr. Boyle w^h^ doth inti-

mate y^e^ great esteem the King has for him. His brother also y^e^ Lord Broghill (lately made an Earle)[1] is great at court & you are acquainted with the noble Beræan Lady (as you phrase it), their sister. If you should think that any of these (or any others by their means) might move y^e^ business to his Majesty, you so far know me as to be able to say somewhat of me. Mr. Cook secretary to Sir William Morris hath promised all assistance at court & if it should be granted the Secretary may help a business much. But I leave these things to your prudence.

Il Medisimo.

Dr. Sterne to Dr. Worthington.

To my Rev^d^ Friend Dr. John Worthington,
these.

I return you many thanks for your kind letter, & the care you have taken for me. My coming to Cambridge will be now something uncertain, in regard of mine attendance upon my business here: so that I shall not put you to the trouble of leaving a chamber furnisht for me. The apples I have desired Dr. P. to take order may be beaten for cyder.[2] The accounts with you for the college, I fear I must leave either to the bursar, or to my successor. I make the less hast, because I know, they are in a safe hand. I must crave pardon for so brief an answere for your large letter, & with

[1] The famous Roger Boyle, Baron Broghill, afterwards created Earl of Orrery, one of the most eminent historical personages of the time; for an account of whom see *Biographia Britannica*, art. Boyle (Roger), and Budgell's *Memoirs of the Boyles*, p. 35.

[2] Every man has his weak point; and in this pleasing and amicable intercourse between the new Master and the ex Master of Jesus, these apples form the only little blemish in the picture. Surely good Mrs. Worthington, who had kept

"The dragon watch, with unenchanted eye,"

over these "fruits of golden rind," deserved a placebo for her pains. Little would it have been for Dr. Sterne, on whom the tree of preferment was showering a more

mine own & with my wife's love presented to yourself & Mrs. Worthington, I take leave to rest

Your very loving friend & servant,

London, Oct. 17, 1660. Rich. Sterne.

Dr. Worthington to Dr. Sterne.

To the Rev^d & worthily honour'd Dr. Sterne
these humbly present.

Sir. I am obliged to thank you for your kind letter of Oct. 17. Your commands I shall be carefull to observe. What your letter intimates, I heard the report of after I wrote my last viz. your being designed for a dignity of an higher import, & larger sphere, then the rule of a college, & of one so little as this. And herein I do as unfeignedly rejoyce, as any of your near friends; & this I do without any respect, to supposed advantage to myself. For myne own part, as I never had any ambitious desires to such a place at first (being far from the least seeking it, or desire to retain it; for when I was brought in, I could with as much chearfulness have left it for you, nay with more willingness, than I entered upon it, as some can testify.) So now neither have I now any ambitious thirst after it upon the ensuing vacancy, my disposition chiefly inclining me to a life of devotional retirement, about w^ch I did love to talk with worthy Mr. Thristeross, who knew Mr. Ferrar & Little Gedding,[1]

substantial harvest, to have transferred the produce of the orchards of Jesus, as a graceful gift, to this lady, who undoubtedly knew

Timeliest when to press the fruit,
Thy gift, Pomona,

quite as well as Dr. P., the consignee of the precious stores. But alas, the cellars of the parsonage house at Fenny Ditton do not appear, for ought we can find, to have had the benefit of one barrel of cider from all this ample supply.

[1] Isaac Walton, in his Life of George Herbert, has given a pleasing sketch of the Protestant monastery of Little Gidding, and of the life of Nicholas Ferrar. "Mr. Nicholas Ferrar (who got the reputation of being called 'St. Nicholas' at the age of six years,) was born in London, and doubtless had good education in his

wishing there had been an encrease of religious societies. But I have been written to by some antient friends, & spoken to by some,

youth ; but certainly was at an early age made Fellow of Clare Hall in Cambridge; where he continued to be eminent for his piety, temperance, and learning. About the twenty-sixth year of his age he betook himself to travel ; in which he added to his Latin and Greek, a perfect knowledge of all the languages spoken in the western parts of our Christian world, and understood well the principles of their religion and of their manner, and the reasons of their worship. In this his travel he met with many persuasions to come into a communion with that Church which calls itself Catholic ; but he returned from his travels as he went, eminent for his obedience to his mother the Church of England. In his absence from England, Mr. Ferrar's father (who was a merchant,) allowed him a liberal maintenance ; and not long after his return into England, Mr. Ferrar had, by the death of his father, or an elder brother, or both, an estate left him, that enabled him to purchase land to the value of four or five hundred pounds a-year, the greatest part of which land was at Little Gidden, four or six miles from Huntingdon, and about eighteen from Cambridge ; which place he chose for the privacy of it, and for the hall, which had the parish-church or chapel belonging and adjoining near to it ; for Mr. Ferrar having seen the manners and vanities of the world, and found them to be, as Mr. Herbert says, 'a nothing between two dishes,' did so contemn it, that he resolved to spend the remainder of his life in mortifications, and in devotion, and charity, and to be always prepared for death ; and his life was spent thus : he and his family, which were like a little college, and about thirty in number, did most of them keep Lent and all Ember-weeks strictly both in fasting and using all those mortifications and prayers that the Church hath appointed to be then used: and he and they did the like constantly on Fridays, and on the vigils or eves appointed to be fasted before the Saints'-days; and this frugality and abstinence turned to the relief of the poor : this was but a part of his charity, none but God and he knew the rest. This family, which I have said to be in number about thirty, were a part of them his kindred, and the rest chosen to be of a temper fit to be moulded into a devout life : and all of them were for their dispositions serviceable and quiet, and humble and free from scandal. Having thus fitted himself for his family, he did, about the year 1630, betake himself to a constant and methodical service of God, and it was in this manner : — He, being accompanied with most of his family, did himself use to read the common prayers (for he was a Deacon) every day at the appointed hours of ten and four, in the parish-church, which was very near his house, and which he had both repaired and adorned ; for it was fallen into a great ruin, by reason of a depopulation of the village, before Mr. Ferrar bought the manor : and he did also constantly read the matins every morning at the hour of six, either in the Church or in an Oratory, which was within his own house ; and many of the family did there continue with him after the prayers were ended, and there they spent some hours in singing hymns or anthems, sometimes in the Church, and often to an organ in the Oratory. And there they sometimes betook themselves to meditate, or to pray

for whome you have a great respect, to be mindfull of this occasion, & in order thereunto to go up to London; they telling me, that I must not indulge myself in a love of retiredness, & that I may be of use in the University, having lived about 30 years in it, discharged the chief trusts, both in College and University, without respect of persons, but with regard to the maintaining of good order, promoting of learning, piety, peace, & charity. My answere

privately, or to read a part of the New Testament to themselves, or to continue their praying or reading the Psalms; and in case the Psalms were not always read in the day, then Mr. Ferrar, and others of the congregation, did at night, at the ring of a watch-bell, repair to the Church or Oratory, and there betake themselves to prayers and lauding God, and reading the Psalms that had not been read in the day; and when these or any part of the congregation grew weary or faint, the watch-bell was rung, sometimes before and sometimes after midnight, and then another part of the family rose and maintained the watch, sometimes by praying or singing lauds to God or reading the Psalms: and when after some hours they also grew weary and faint, then they rung the watch-bell, and were also relieved by some of the former, or by a new part of the society, which continued their devotions (as hath been mentioned) until morning. And it is to be noted, that in this continued serving of God, the Psalter or whole Book of Psalms, was in every four and twenty hours sung or read over, from the first to the last verse; and this was done as constantly as the sun runs his circle every day about the world, and then begins again the same instant that it ended. Thus did Mr. Ferrar and his happy family serve God day and night: thus did they always behave themselves, as in his presence. And they did always eat and drink by the strictest rules of temperance; eat and drink so as to be ready to rise at midnight, or at the call of a watch-bell, and perform their devotions to God. And it is fit to tell the reader, that many of the Clergy, that were more inclined to practical piety and devotion than to doubtful and needless disputations, did often come to Gidden Hall, and make themselves a part of that happy society, and stay a week or more, and then join with Mr. Ferrar and the family in these devotions, and assist and ease him or them in the watch by night. And these various devotions had never less than two of the domestic family in the night; and the watch was always kept in the church or oratory, unless in extreme cold winter nights, and then it was maintained in a parlour which had a fire in it, and the parlour was fitted for that purpose. And this course of piety, and great liberality to his poor neighbours, Mr. Ferrar maintained till his death, which was in the year 1639." In Peckard's *Memoirs of the Life of Mr. Nicholas Ferrar*, Camb. 1790, which is reprinted with additions from a manuscript in the archiepiscopal library at Lambeth Palace, in the fifth volume of Wordsworth's *Ecclesiastical Biography*, full particulars may be found of the interesting family of Ferrar.

was, that if they think my stay in the University, may be of any use, they may please to enquire, to whome the right belongs of filling the next vacancy, whether the King, or the Bishop,[1] & accordingly to make application. S^r^, I doubt my Lord of Ely may be tempted to some unpleasing thoughts of me, because of Ditton. But what I sayd to Dr. Hales and Dr. Barrow, when we met together (& we had a fair congress & parting) would sufficiently sweeten that matter. I was told at that meeting, that his L^dps^ had received not an ill character of me. If that excellent person Dr. Hammond[2] (from whome I have received kind lines, & some not long before his death) were living, he would testify that of me, w^ch^ would not be unpleasing. Mr. Thristcross knows, how freely I have discoursed with him, when the times were most cross, & most distant from the hopes of this revolution, & when I could not imagine, that his

[1] The appointment of Master to Jesus College is vested in the Bishop of Ely, who was also visitor to the College. Dr. Wren, who was Bishop at this time, had fully determined to appoint Dr. Pearson; and therefore any intercession in favour of Worthington was of no avail. Pearson was an intimate friend of Wren, and preached his funeral sermon.

[2] Dr. Henry Hammond was born at Chertsey in Surrey, in 1605, and died 25th April, 1660. Fell's Life of this very able divine, and excellent man, first published Lond. 1662, 12mo, is one of the most delightful pieces in our ecclesiastical biography, and reflects equal honour on the writer and the subject. To it the reader may be referred who wishes to be made acquainted with the character of Hammond, and in that character, with a brilliant example of loyalty, charity, and Christian moderation. Of his works, which extend to forty-seven distinct tracts and books, a list will be found in the *Biog. Brit.*, art. Hammond. All of them, with the exception of the last, (nineteen Letters, published by Peck in 1739, 8vo,) were included in an edition which appeared in 1684, in four vols. folio. The most popular works of Hammond, in his own day, appear to have been his "Practical Catechism," and "Paraphrase and Annotations on the New Testament," of the latter of which a new edition has recently been published in four vols. 8vo. Of Hammond's learning, good sense, and acquirements as a profound theologian, every page affords us decisive proofs. His style, which is clear and unaffected, but too parenthetical and diffuse, is perhaps seen to most advantage in his sermons and his "Paræenesis, or Seasonable Exhortatory to all true Sons of the Church of England." But all his works are well worth consulting. His "Address to Fairfax and his Council of War," on the trial of his royal master, was worthy of his courageous and loyal heart; and his vindication of the immortal Grotius, when assailed on all sides, has earned him the lasting gratitude of every honest man.

friendship might be advantagious to me in the world: & indeed I had no by-end, in the then desiring of it. But I fear, I shall offend a second time by my tedious writing. Your experienced candor tempted me to this familiar & free opening of my thoughts in this particular. I nothing doubt, but that these well meaning lines will find a fair construction: concerning w^ch^ if you shall please to afford me your thoughts, in 2 or 3 lines, or by word of mouth to y^e^ bearer hereof (my good friend) you will further oblige

Your already much obliged to serve you
John Worthington.

Octobr 19, 1660.

Yesterday I began to venture into the aire & so again to-day (the weather inviting) & I hope I shall shortly return to my former state of health.

Two Letters to Dr. Worthington from Mr. Fr.[ancis] Marsh, who was afterwards Archbp of Dublin.

Sr. After all the endeavours that could civilly be used, there is a final determination to that business wherein I should have been glad to have served you more successfully. My Lord Lauderdall[1] (as Mr. Stapleton informes) hath concerned himself heartily in this affair, but gives over, being satisfy'd, that it is no ecclesiastical preferment, & therefore without the King's grant; besides that the B^p^ of Ely hath already determined in the case. Mr. Thristeross tells me the same story, else he would endeavour to the utmost on your behalf. I had delivered your letter to Mr. Garthwayte, before I received this account of things, w^ch^ being as they are, I will endeavour to recover, before it comes into the Doctor's hands, who I hear hath

[1] The well-known John Maitland, second Earl, afterwards Duke of Lauderdale and Earl of Guilford, whose theological learning was considerable, and who took great interest in Church matters at this period. (Collins's *Peerage*, edit. 1812, vol. 9, p. 303.)

been spoken to in this matter, & wisheth well to it, but gives it up for lost. Sr, I am in hast

Your most faithfull humble servant,
Fran.[cis] Marsh.

London Oct. 22, 1660.

Sr. I had recovered your letter to Dr. Sterne, before yours came to my hand, wch I have returned; & because I have no hopes in attempting any thing in your business, I have condoled the case, & given over. I am not yet determined in my own business, but shall give you an account so soon as I am. I wish malicious calumniators do me no prejudice. Sr, as you have opportunity be pleased to present my most hearty respects & service to Dr. Whichcote, Dr. Cudworth, Dr. More. I am in hast Sr,

Yours in all dutifull respects to serve you
Fran.[cis] Marsh.

Lond: Oct: 30. 1660.

S. Hartlib to Dr. Worthington.

Baker's Camb. MSS. as referred to p. 55.

Much Hond Sr

By the enclosed, you will see how affectionately I have entertained your last, wch came to my hands on Saturday. The excellent Lady [1] sent me word yesterday, that she would have seen me on that day, but that company had diverted her. I sent to her again this day, but she was already gone abroad to negotiate with all possible diligence that affair, wherein you are concerned, and wch must not be delayed for the reasons yours have alleged. I expect now what account she will be able to bring or to send me. As soon as I have heard from her, I shall not fail, God willing, to acquaint you with all. I wish it were come to the Secretaries dis-

[1] Lady Ranelagh.

patching kindness. By the answer I expect from the noble and faithful Viscountess, I shall see, whether there will be any need of Mr. Francis Marsh. As yet, he hath not been with me. As soon as I receive copies of the Bohemian History, you shall have diverse of them to gratify such as are lovers of that nation, or of the whole profession of Israel in general. Have you ever heard of a Book called D. Angela de Fulginio, ostendens nobis veram viam, quâ possumus sequi vestigia nostri Redemptoris. Ab ipsa Sanctissimâ Fœminâ (Spiritu Sancto dictante) hic liber conscriptus, et ad veram consolationem animarum piarum, Omniumq, utilitatem nunc primum in Germaniâ editus. Coloniæ Agrippinæ, apud Johannem Gymnicum sub Monocerote cum privilegio Cæsar. Maj. But more of this hereafter, for these are mainly to assure you that I am

Much Hon^{d} S^{r}

Yours really, &c., to love & serve you,

S. Hartlib the elder.

Axe Yard, Octo. 22, 1660.

Dr. Worthington to S. Hartlib.

I hope by y^{s} time Mr. Marsh (if his own affairs have not hindered) has been with you to tell you y^{e} state of things. But I would not have you or any friend sollicitous about y^{e} event. It may be that God may open some way at or near London w^{h} is a place not less fit for such business & thoughts as I had here in y^{s} place, & sometimes I & others have thought what if Providence should open a way for some competent subsistence there in the way of select society? There are about London some excellent souls whose spirits being more kindly affected towards God would easily unite. Baker's MSS. vol. vi. p. 54 Mus. Brit. Bib. Harl. 7033.

When is that excellently accomplished lady the Princess Elizabeth expected? For such as she (si non obstet res angusta Domi) would make y^{e} world a more desirable place. Dr. More desires, to

hear when that Princess is arrived. His book he expects to receive y^s^ week from London all finisht.

I have enclosed Dr. Castells paper about the Lexicon. He is a laborious honest man. I wish he be not undone in his estate by his great & unexpressible labors about y^s^ work. Perhaps you may know who he means by y^e^ Privy Counsellour to the Duke of Saxony.

Just as I was concluding y^s^ letter I received a letter from Mr. Marsh, who tells me that some friends have inquired & done as much as they could civilly do, but it is judged that this Mastership is not of y^e^ nature of ecclesiastical preferments & so tis without the Kings grant & the B^p^ hath designed one for y^e^ place. I am well satisfy'd, thinking that what was fit to be done in my affair is already done (and I think others will judge so also). I must intreat y^s^ favour of you that you would in your own (w^h^ is y^e^ best) way present my due acknowledgments to such as have taken my business into y^r^ care. I have now no more to add but that I am

Yours affect^y^

Oct. 25, 1660. J. W.

S. Hartlib to Dr. Worthington.

Baker's Camb. MSS. as referred to p. 55.

Much Hon^d^ Friend,

I dare not detain you longer about the account of your own affairs. I hope you have received my letter, w^ch^ I wrote Octo. 22: wherein you might see, that so far as I could, I had managed that occasion of serving you (or rather the University itself) with all possible diligence and faithfulness. For I sent into your bosom a copy under my own hand of a very affectionate letter, w^ch^ I sent on Sunday last to the excellent Viscountess. This very morning (and not before) I received an answer not unlike the cold of this morning in these words. "The papers about Dr. Worthington, I did next morning after I had them put into my brother

Robins hands, w^ch^ was the likeliest way I had to take towards that end. M^r^ Pell was of opinion that the very same time when D^r^ Stern was designed for to be Bp. of Carlisle, it was also determined who should be Mas.[ter] of Jesus Coll.[ege] in his place. He therefore believed that all sollicitations in that kind would prove fruitless. It is God's will to confine me to my own lodgings so that I cannot go about any good work, as I would. I had begged aid from M^r^ Brereton's Letters, but he answered — if I were upon the place I would do my best; but alas I am so far from having more than ordinary interest at Court, that I cannot tell how to effect any thing. But I hope so good a man as the D^r^ will not want Friends." I am very weary to harp longer on this string. I am sending back with manifold acknowledgments the other Turkish MS. of w^ch^ I shall give a copy also to M^r^ Brereton. I humbly beg a line that you have safely rec^d^ it back. I remain ever

Much Hon^d^ S^r^

Octo. 27. 1660. Your entirely, &c. S. Hartlib.

S. Hartlib to Dr. Worthington.

S^r^,

That we need not now to exercise a long patience about the excellent gentleman's so much desirable book, is a most welcome advertisement. The Historical Turkish Piece, &c., from Mr. Barrow will deserve many thanks, whenever you can send it. You see here what Mr. Comenius writes: "De publicis quid dicam? Quid non dicam? Unum restabit orare, et tamen sperare. Bonus est Deus, male aliquid fieri non permitteret, nisi ex malo aliquod bonum elicere sciret. Hæc est Sanctorum Heroum fides, quam Scriptura prædicat, sperare contra spem. En Hannibal ante portas! Turca Christiani orbis ostia non pulsat, sed occupat. Christiani vero aut se adhuc invicem atterunt bellis mutuis, aut pace simulatâ foveas alii pro aliis fodicant. In summa securi sunt, convivia pompas, vanitates agitant ut Noæ temporibus, Sodomam, Babylon,

Baker's Camb. MSS. as referred to p. 55.

Jerusalem, Ægyptum repræsentamus. Veni Domine Jesu, evigila, succurre, perimus." The letter is dated 24 Sept. 1660. The printing of the Tracts of Plato w^ch^ you mention in a portable volume will certainly be of good use to scholars. I hope Mr. Barrow making his Lectures so accurate will cause them all to be printed. Of the Antilians[1] we cannot hear a word more, save that they are said to prepare a certain apology, showing how they have been abused by those to whom they had made y^r^ application. We had last week a letter from the famous Beckerus from Mentz, of the 17 Sept., 1660, in these words — "Quod hactenus non rescripserim, causa erat impedimentum quoddam itineris, nunc vero Moguntiam reversus, aveo scire a viro clarissimo quid presente Statu Anglico in meis negotiis Mathematicis agi possit. Quid in Chymicis agatur indicabit Catalogus Francofurtensis nundinarum Autumnalium hujus anni. Porro nova atq; hactenus incognita circa Sympathiam Magnetis inveni. Scio enim causam ejus facultatis attractricis in certâ quâdam formâ extrahere, quæ ferrum trahit mirabili modo, unde causa efficiens Magnetica fundamentaliter detegitur. Motum meum perpetuum in minori formâ confectum habeo. Si Mecænates præsto essent fortassis communicarem. De cætero habemus hic locorum nihil, nisi quod Bellum Turcicum molimur. Deus fortunet successum." Thus far that mechanical mathematician.[2] To con-

[1] The term Antilians is used to denote the promoters of the society previously mentioned under the name Macaria. Hartlib calls it "a tessera of that society, used only by the members thereof, and says, 'I never desired the interpretation of it.'" See *Letter to Worthington* of the 10th Dec., 1660.

[2] John Joachim Becher or Beecher, the writer of the letter quoted, preeminently deserved the title, which Alciat gave to Cardan, of "vir inventionum," the man of inventions. He was the German Marquis of Worcester, nor do the annals of mankind perhaps afford an instance of a mind more largely gifted with the genius of discovery, yet his biography has had small attention paid to it; the day even of his death is unknown, and he lies obscurely interred somewhere in our great Metropolis, without even a stone to mark his remains. He however performed what Bacon only saw to be practicable, and what Boyle neglected to construct, and gave first to the world the theory of chemistry. Nor did he stop here. There is hardly any science, art, or knowledge connected with the immediate wants of mankind, from an universal language to clock-making, from printing to mining operations, in which he has not

clude, here you have some more copies of the free letters of Mr. Beal, sent to confiding friends. To me he says, "I pray you pre-

struck out new lights, or which his happy divination could not illustrate or improve. He was born at Spires in Germany, in the year 1628, (*Biog. Universelle*, vol. iv. p. 18,) or as other biographers say, 1635, (Thomson's *History of Chemistry*, vol. i. p. 246.) "His father, as Beecher himself informs us, was a very learned Lutheran preacher. As he lost his father when he was very young, and as that part of Germany where he lived had been ruined by the thirty years' war, his family was reduced to great poverty. However, his passion for information was so great, that he contrived to educate himself by studying what books he could procure, and in this way acquired a great deal of knowledge. Afterwards he travelled through the greatest part of Germany, Italy, Sweden, and Holland. In the year 1666 he was appointed public professor of medicine in the University of Mentz, and soon after chief physician to the elector. In that capacity he took up his residence in Munich, where he was furnished by the elector with an excellent laboratory: but he soon fell into difficulties, the nature of which does not appear, and was obliged to leave the place. He took refuge in Vienna, where, from his knowledge of finance, he was appointed chamberlain to Count Zinzendorf, and through him acquired so much importance in the eyes of the court, that he was named a member of the newly-erected College of Commerce, and obtained the title of imperial commercial counsellor and chamberlain. But here also he speedily raised up so many enemies against himself, that he found it necessary to leave Vienna, and to carry with him his wife and children. He repaired to Holland, and settled at Haerlem in 1678. Here he was likely to have been successful; but his enemies from Vienna followed him, and obliged him to leave Holland. In 1680 we find him in Great Britain, where he examined the Scottish lead mines, and smelting-works; and in 1681, and 1682, he traversed Cornwall, and studied the mines and smelting-works of that great mining country; here he suggested several improvements and ameliorations. Soon after this an advantageous proposal was made to him by the Duke of Mecklenburg Gustrow, by means of Count Zinzendorf; but all his projects were arrested by his death, which took place in the year 1682."—(Thomson's *History of Chemistry*, vol. i. pp. 246–248). A list of his works, which are numerous, will be found in the *Biographie Universelle*, vol. iv. p. 18. The most important of them is his "Actorum laboratorii Chemici Monacensis seu Physicæ Subterraneæ libri duo;" in which his theory of chemistry is contained, and which, with the additions of Stahl has been frequently reprinted. But they are all valuable, particularly those on the subject of language and an universal character. One of his books written in German, the title of which translated, is "The Foolish Wisdom and the Wise Folly," contains in the first part an account of the inventions of his own time, which seemed foolish to all at first, and yet succeeded happily; in the second part, of those which were originated with great care and forethought, and yet proved entirely unsuccessful. In his treatise "De Psychosophia," he propounds a scheme for establishing what he calls a Psychosophic College, for affording the means of a convenient and tranquil

sent the sincere acknowledgem[t] of my deepest obligation to Dr. Worthington." In w[ch] observances I join heartily as being ever,

S[r]

Your most faithfully devoted,

[October, 1660.] S. Hartlib.

Mr. Pell hath thoughts for America, nothing yet appearing to encourage his stay.

life, and which is much of the same description as those which are planned by Hartlib and Evelyn. Another of his works is "Musa seu Scriptorum suorum Index," Frankfort, 1662, 8vo, and which appears to contain a catalogue of his own writings. His "Character pro Notitia Linguarum Universali," Frankfort, 1661, 8vo, "Methodus Didactica," Munich, 1668, 4to, and "Novum Organum," Vienna, 1671, which are all on the subject of language, are exceedingly rare. In 1680 a tract was published in 4to at London, entitled "Magnalia Naturæ, or the Philosopher's Stone lately exposed to public sight and sale, being a true and exact account of the manner how Wenceslaus Seilerus, the late famous projection maker at the emperor's court at Vienna, came by and made away with, a very great quantity of powder of projection, by projecting with it before the Emperor and a great many witnesses, selling it, &c. for some years past. Published at the request, and for the satisfaction of several curious, especially of Mr. Boyle, &c., by John Joachim Becher, one of the Council of the Emperor, and a commisioner for the examining of this affair." It is a very curious history of a famous charlatan, named Wenceslaus Seilerus, apparently drawn up by Becher, and translated into English. The translator observes in his address to the reader, "There is no ingenious man that is not unacquainted with the curiosities to be met with in the world, who hath not either seen some transmutation of metals, or at least heard so many witness that they have seen it, as to be persuaded that there is such a thing as the philosopher's stone, or powder of projection. Only there be some great men (as his highness Prince Rupert, who hath seen the projection at Frankfort in Germany), who seem to question whether such powder or tincture is prepared with profit? But this doubt is hereby now fully cleared and resolved, from the great quantity of this tincture left buried by the Abbot founder of the church it was found in (as the relation informs you). And for the truth of this relation, besides that it is attested by many men of great quality, good parts, probity and modesty; by the Emperor himself, by Count Wallenstein, who was resident here a year ago, and by Dr. Becher, at present in this city; it is so publicly known through all parts of Germany, chiefly about Vienna, where this was transacted, that to doubt or deny it, were as absurd, as if one denied that the West Indies have been found out of late years, or that there are ships at sea, because he hath seen neither." The account is of this Friar Wenceslaus Seilerus having discovered in a monastery of the Augustine Friars, at Bruna in Moravia, a large quantity of the powder of projection, with which he

Nov. 3, 1660. I came with my family from Jesus College to Ditton.

Nov. 4, 5, & 11. I preached at Ditton. Nov. 16. Came the last cart load with my goods.

Nov. 18, 25, & Dec. 2, I preached at Ditton & Dec. 9, 23, & 30, I preached at Ditton.

Dec. 4. This day Dr. Pearson was admitted M^r^ of Jesus College.[1]

escaped from the monastery to Vienna, where he made trial of the powder before Count Paar, Father Spies, and Dr. Becher, with an ounce of Schlachenwald tin, which he converted, if we are to believe the author of the relation, into gold. That Becher, who narrated several instances in which this man had been detected of imposition, should have been led to believe in the reality of the transmutation, is very surprising. The Emperor was at first indisposed to afford patronage to the cheat, "holding that for a mere imposture, which did cost his royal father and his uncle, the Archduke Leopold, so much expence both of money and time," but was at last completely duped. He paid "all the friar's debts, and that he might prevent his further opportunity of consenage, he got from him the rest of his tincture, and then advanced him to the most ancient order of barony in Bohemia, by the title of Baron Seyler of Seylerburgh, and afterwards made him hereditary master of the mint of Bohemia. And having thus preferred him, he sent him away from his court to Prague, where he now lives very gallantly, having married a second wife, called Waldes Kircheriana, a handsome woman and of a noble family." In a letter from Hartlib to Boyle (Aug. 10, 1658, Boyle's *Works*, vol. v. p. 280), he quotes a passage in a letter from Oldenburgh to himself: "In our passing thro' Mentz we met with a rare artist called Becher, a young man who hath found, he saith, the perpetual motion, the possibility whereof hath been hitherto so much disputed by philosophers. He hath almost finished a work wherein he doth demonstrate his invention, which we have seen, and the design and way, whereof the master told me himself, he would within a very few weeks put into print here at Frankfort."

[1] Dr. Sterne, on Worthington's relinquishing the Mastership of Jesus College, only held it a very short time. On the 30th November, 1660, Dr. John Pearson was made Master, Dr. Sterne being preferred to the See of Carlisle. The most satisfactory biography of Pearson is that prefixed to the edition of his minor theological works by Churton, (Oxford, 1844, two vols. 8vo.) He was born at Great Snoring in Norfolk, February 28, 1612–13, and after having held successively the Masterships of Jesus and Trinity Colleges, Cambridge, was advanced to the Bishopric of Chester, vacant by the death of Dr. Wilkins, and consecrated February 9th, 1672. Having held his Bishopric upwards of thirteen years, he died July 16, 1686, and was buried, without the least inscription or gravestone, within the communion rails of his own cathedral. Of Pearson it may be said, with justice, that no greater

Novembr 2, 1660. Memorandum, that (besides these things formerly delivered in viz. the Register, two Lease Books, the College Statutes in 8vo. & the keys of the Treasury) these books were the day & year above written, delivered in by Dr. Worthington viz. two Audytt Books, another Book wherein are set down Exitus et Reditus Sociorum; the Book wherein College Plate is set down, & the Stipend Book; as also two College Scales, & the Book of Graveley Rentall. I say these were delivered in to me.

Stephen Hall.

Dr. Worthington to S. Hartlib.

For my honoured Friend Mr. Samuel Hartlib the elder in Axe-Yard by King's Street Westminster these.

Worthington's Miscellanies, p. 227.

Sr. The last week I was so employed about sending away my goods, that I could not possibly get any time to write to you. I

name adorned the theological annals of the seventeenth century Many were the works which that age produced, in defence of the Christian faith, of various degrees of merit; but perhaps there is none which can dispute the supremacy with the far famed Exposition of the Creed which first appeared in Lond. 1659, 4to. The learning is so choice, the logical power is so transcendant, the style is so forcible and sinewy, the faculty of selection, which few at that period possessed, is so admirably exerted throughout, that it must ever take its place amongst the masterpieces of the human mind. Nor is his "Vindiciæ Epistolarum S. Ignatii," which appeared Camb. 1672, 4to, a work of less intellectual power. It affords, in truth, a most triumphant example of patient research, extensive and apposite erudition, and unsurpassed critical skill. No wonder that Bentley ever spoke of Pearson with enthusiastic fervour, for there was much in common between the character of their minds, as any one who compares the English works of Bentley with those of Pearson will see at a glance. Of the cavil of Burnet, (*Hist. of his Own Times*, vol. i. 694–5,) that he was a much better divine than a bishop, it is sufficient to say that it is an assertion without evidence, and, as far as can now be gathered, without truth. It is hoped that the remains of so great a man will not much longer be allowed to continue without a memorial, the want of which, from whatever cause it may have occurred, is discreditable to an age in which his works are so extensively studied, and which has added the weight of its attestation to the memorable saying of Bentley, "that the very dust of Bishop Pearson's writings is gold."

came hither on Saturday evening, & brought with me most of my goods, only some few I have left in the lodging at the college. It will shortly be church time. This is only to certify you, what you desire to know, that I have received the MS. about the Turkish Emperour, w^ch^ I shall return to Mr. Barrow. Dr. Fern is the new Vice Chancellor. Last Saturday the Fellows of Jesus College, came down from attending upon the B^p^ of Ely, who instituted them into y^r^ Fellowships. It was suspected, that there would have been a refusall of some: but he was very fair & civill towards them & dispatched them without the usuall height of the fees; & perswaded them to studiousness & peace, against all animosities &c. Nothing is heard about Dr. Stern's successour: Tis thought it is in the Bishop's power, who will do as he thinks good therein. I desire you, when you write to me, to direct your letters to me at Ditton near Cambridge. I hear Josephus is in the press at Leyden. I wish it be true. In great hast I conclude

Yours J.[ohn] W.[orthington]

Ditton, Nov. 5, 1660.

Dr. Worthington to S. Hartlib.

Sir,

The last I received from you was dated Octob. 27, with which came also the Turkish MS. of the receipt of which (according to your desire) I certified you in a letter long since. When your occasions will favour you, I should be glad to have a line or two from you; which may be a greater charity now, because by my being in the country I am less able to make compensation in the way of intelligence. Worthington's Miscellanies, p. 227.

I doubt not but you have heard of Dr. More's book, that it is now extant. You and some others will see it e're long. It will be thought upon perusal to be such a book, as the like in that kind hath not yet appear'd in the world. What he writes about church matters in the last chapters of the book (and partly in the preface) is of the same moderation with several passages in the king's

declaration; that some may think he transcribed part of the declaration, whereas what he wrote in that kind was written many months before.

Can you tell who those divines are, that are appointed to review the Liturgy,[1] and to make some additionals in the Scripture-phrase?

[1] The Commission for a review of the Liturgy, which produced the famous Savoy conference, is dated the 25th of March, 1661. The Commissioners chosen comprehended the Archbishop of York with twelve Bishops on the one side, and eleven Nonconformist Ministers on the other. After the exceptions against the Liturgy had been handed in by the Nonconformists, three on each side were chosen to discuss the lawfulness of the parts complained against, Drs. Pearson, Gunning, and Sparrow on the one side, and Baxter, Bates, and Jacomb on the other. The conference terminated, as is well known, without any accommodation of differences. Baxter has given the fullest account of what took place. (Life, part ii. pp. 363-4.) His character of the different actors in the conference, including Dr. Stern, Worthington's successor, whose appearance and "single speech" are amusingly described, is worth extracting:—"The bishop of London, Dr. Sheldon, since archbishop of Canterbury, only appeared the first day of each conference, which, beside that before the king, was but twice in all, as I remember, and meddled not at all in any disputations: but all men supposed that he and Bishop Morley, and next Bishop Hinchman, were the doers and disposers of all such affairs. The archbishop of York (Frewen) spake very little; and came but once or twice in all. Bishop Morley was often there, but not constantly, and with free and fluent words with much earnestness was the chief speaker of all the bishops, and the greatest interrupter of us: vehemently going on with what he thought serviceable to his end, and bearing down our answers by the said fervour and interruptions. Bishop Cosins was there constantly, and had a great deal of talk with so little logic, natural or artificial, that I perceived no one much moved by any thing he said. But two virtues he showed, though none took him for a magician; one was, that he was excellently well versed in canons, councils, and fathers, which he remembered, when by citing of any passages we tried him. The other was, that he was of a rustic wit and carriage, so he would endure more freedom of discourse with him, and was more affable and familiar than the rest. Bishop Hinchman, since bishop of London, was of the most grave, comely, reverend aspect of any of them; and of a good insight in the fathers and councils. Cosins and he, and Dr. Gunning, being all that showed any considerable skill in them among us; in which they were all three of very laudable understandings, and better than any other of either of the parties that I met with. Bishop Hinchman spake calmly and slowly, and not very often; but was as high in his principles and resolutions as any of them. Bishop Sanderson, of Lincoln, was sometimes there, but never spake, that I know of, except a very little; but his great learning and worth are known by his labours, and his aged peevishness not unknown. Bishop Gauden was our most constant helper: he and Bishop Cosins

The more unprejudiced and free such are, the more of candor, charity and moderation they have; the more kindly will be the

seldom were absent, and how bitter soever his pen might be, he was the only moderator of all the bishops, except our Bishop Reynolds. He showed no logic nor meddled in any dispute or point of learning; but he had a calm, fluent rhetorical tongue; and if all had been of his mind we had been reconciled. But when by many days' conference in the beginning, we had got some moderating concessions from him, and from Bishop Cosins by his means, the rest came in the end and brake them all. Bishop Lucy, of St. David's, spake once or twice a few words, calmly; and so did Bishop Nicholson, of Gloucester, and Bishop Griffiths, of St. Asaph's, though not commissioners. King, bishop of Chichester, I never saw there, Bishop Warner, of Rochester, was once or twice. Lany, of Peterborough, was twice or thrice there; and Walton, bishop of Chester, but neither of them spake much. Among all the bishops, there was none who had so promising a face as Dr. Sterne, bishop of Carlisle. He looked so honestly, gravely, and soberly, that I scarce thought such a face could have deceived me. When I was entreating them not to cast out so many of their brethren through the nation, he turned to the rest of the reverend bishops, and said, 'He will not say in the kingdom, lest he own a king.' This was all I ever heard that worthy prelate say. I told him with grief, that half the charity which became so grave a bishop, might have helped him to a better exposition of the word nation. Bishop Reynolds spake much the first day, for bringing them to abatements and moderation; and afterwards he sat with them and spake now and then a word for moderation. He was a solid, honest man, but through mildness and excess of timorous reverence for great men, altogether unfit to contend with them. Mr Thorndike spake once a few impertinent, passionate words, confuting the opinion which we had received of him from his first writings, and confirming that which his second and last writings had given us of him. Dr. Earle, Dr. Heylin, and Dr. Barwick never came. Dr. Hackett, since bishop of Coventry and Lichfield, said nothing to make us know any thing of him. Dr. Sparrow said but little, but that little was with a spirit enough for the imposing dividing cause. Dr. Peirce and Dr. Gunning did all their work, beside bishop Morley's discourses, but with great difference in the manner. Dr Peirce was their true logician and disputant, without whom, as far as I could discern, we should have had nothing from them, but Dr. Gunning's passionate invectives, mixed with some argumentations. He disputed accurately, soberly, and calmly, being but once in any passion; breeding in us great respect for him, and a persuasion that if he had been independent, he would have been for peace, and that if all had been in his power, it would have gone well. He was the strength and honour of that cause, which we doubted whether he heartily maintained. He was their forwardest and greatest speaker; understanding well what belonged to a disputant; a man of greater study and industry than any of them; well read in fathers and councils, and of a ready tongue; I hear and believe of very temperate life also, as to all carnal excesses whatsoever; but so vehement for his high imposing principles, and

effects of such an endeavour. In the declarative matter of prayers some men too often bring in their own opinions (and are sometimes so large and particular, as if they were making before God a divinity-lecture, or preaching to the people) and can so mingle Scripture-phrase with their own inventions, as if the holy text did countenance their conceits: but if they would enlarge more in the petitionary part (which is properly prayer) there would be less danger of wresting the Scriptures; but that the matter of the prayers would be such, as that all might heartily say, Amen; and be like the first and best Christians of old, who were of one heart and of one soul, and continued with one accord in supplication and prayer, as it is reported of them in the Acts.

I am told that the learned Bochartus of Caen in Normandy (he is known by the geographical volume published some years since) hath sent into England his book *De Animalibus Biblicis*, to be printed here. Whether the drift of it be to tell us only some stories out of Pliny and others, of their natures and properties

so over zealous for Arminianism, and formality, and church pomp; and so very eager and fervent in his discourse, that I conceive his prejudice and passion much perverted his judgment. I am sure they made him lamentably overrun himself in his discourses. Of Dr. Peirce I will say no more, because he hath said so much of me. On our part, Dr. Bates spake very solidly, judiciously and pertinently, when he spake. As for myself, the reason why I spake so much was, because it was the desire of my brethren, and I was loath to expose them to the hatred of the bishops; but was willing to take it all upon myself, they themselves having so much wit as to be therein more sparing and cautious than I. I thought also that the day and cause commanded me those two things, which then were objected to me as my crimes, viz., speaking too boldly and too long. I thought it a cause that I could comfortably suffer for, and should as willingly be a martyr for charity as for faith." Burnet observes of this conference, "The two men that had the chief management of the debate, were the most unfit to heal matters, and the fittest to widen them that could have been found out. Baxter was the opponent, and Gunning was the respondent, who was afterwards advanced, first to Chichester, and then to Ely. He was a man of great reading, and noted for a special subtlety of arguing. All the arts of sophistry were made use of by him on all occasions, in as confident a manner as if they had been sound reasoning. Baxter and he spent some days in much logical arguing, to the diversion of the town, who thought here were a couple of fencers engaged in disputes, that could never be brought to an end, or have any good effect."— Burnet's *Own Times*, vol. i. p. 283, 284.

(some such thing is already done by one Frantzius) or more than this, to give an account of the several beasts and creatures mentioned in Leviticus 11, Deuteronomy 14, and other places, I know not; if the latter, it will then be a less vulgar design, and a work of more use and advantage.

The mentioning of this learned Frenchman revives the memory of Petitus; and prompts me to enquire about his MS. upon Josephus, whether purchased by them of Leyden.

In the last week's papers is mentioned *Britannia Baconica*,[1] pretending to give an account of the natural rarities of England, Scotland and Wales, &c. according to the precepts of the Lord Bacon. I never heard of the author J. Childrey. The title is inviting; and if the book be worthy, as it is cheap (for the price printed is but 18[d]) it is then a greater charity to the public. I hear that the price of the *Bibliotheca Criticorum* upon the Bible is for the books bound no less than 15[l] and I doubt fewer will therefore purchase it.

I have in a cursory way (as my late occasions would permit) read the book you last sent me, viz. *Ratio Disciplinæ Ordinisque*

[6] Of this book Bishop Nicolson does not give a very high character. It gave the hint for Plot's *History of Oxfordshire*. The author, Joshua Childrey, was rector of Upway in Dorsetshire, and died 26th August, 1670. Some account of him, as well as a list of his Works, will be found in Wood's *Athenæ*, vol. ii. p. 467, who informs us that he was accounted "a learned and religious divine, a good astrologer, and great virtuoso." Wood gives an abstract from one of Childrey's letters, in which he says "some two years before the happy return of the King, I bought me as many paper books of about sixteen sheets a-piece as my Lord Verulam had histories at the end of his *Novum Organum*. Into which books (being noted with the figure and title given them by my Lord,) I entred all philosopical matters that I met with, observable in my reading, and intend, God willing, to continue it. This I acquaint you with, to let you see how earnest and serious I have been on several years with that which is the business of the Royal Society, tho' indeed I first fell in love with Lord Bacon's philosophy in the year 1646, and tried several experiments (tho' such as I now reckon be not of any moment,) in 1647, 48, 49, 50; and besides these I have two larger paper books in folio, one of which I call 'Chronologia Naturalis,' and the other 'Geographia Naturalis,' the former containing the time of all droughts, comets, earthquakes, &c., and the other the natural rarities of countries."

Ecclesiastici in Unitate Fratrum Bohemorum.[1] Upon a further perusal I may the better judge of it. Only this for the present I must say, That it contains what is more decorous, venerable, and agreeable with the English discipline and worship, than the bare and thin forms in other Anti-Roman Churches. What the ancient confession of the faith of these men was, whether as commendable as their discipline, I know not.

Neither know I why in your late letters the name Antilia was given to that nothing, as it now proves: And so indeed a friend of ours always suspected that it would appear to be but words. For my part the design did pretend to such high things and stupendous effects (and yet the causes were so hidden, and appeared so little) that I could never much build upon it, or expect an issue agreeable to its pretensions. Nothing kept me in any measure of supposing some reality, but the discourse of a worthy friend; who if he had conversed immediately (and not per internuntios) would in his sagacity have smelled it out. Therefore the internuntii have the greater sin. Christ said of the kingdom of God, That it comes not with observation; not with any amusing pomp, or pretended magnificence (as the designs of men) such as affects to beget admiration and talk in the world. The best things, such as are of greatest use and importance, and those who would promote them in the world, are more modest, more distant from pretending, from affecting the praise and stupid admiration of men. *Mediocria firma. Moderata durant.*[2] In a late letter I wrote freely (as I am wont) of a society more desirable (and less pretending to wonders) which in good time may find place in the earth; wherein the Theoprepian dispositions may attract and unite such modest souls in whom there is no guile.

Sir, I have troubled you with too tedious a paper. I write freely,

[1] Of this account of the rules and orders appertaining to the Ecclesiastical Discipline of the Bohemian brotherhood, the best edition is that published by Buddeus. (Halæ, 1702., 4to.)

[2] These two Latin sentences Worthington might have taken for his motto. They well describe his serene temper and judicious moderation.

and therefore what I say is not fit to be communicated to all; and when communicated, the writer needs not to be mentioned.

Ditton near Cambridge. Your known Friend,
Nov. 29. 1660. J. Worthington.

S. Hartlib to Dr. Worthington.

Much Hon^{d} S^{r}

I have been faithfull to you in not dispersing your letter. The word Antilia I used because of a former society, that was really begun almost to the same purpose a little before the Bohemian wars. It was as it were a tessera of that society, used only by the members thereof. I never desired the interpretation of it. It was interrupted and destroyed by the following Bohemian and German wars. But if I had known it would have proved a great nothing, I would never have given them that denomination w^{ch} I had used to give that society, w^{ch} I knew was real. The cheats of the Fraternity of the Holy Cross[1] (w^{ch} they call mys-

Baker's Camb. MSS. as referred to p. 55.

[1] Those who wish to be informed as to the origin and history of this secret society, which blended the doctrines of religion with the secrets of chemistry, and which ultimately became only another word for fraud and imposture from the impositions practised by the alchemists who claimed to be brethren of the order, may consult Mosheim, vol. ii. p. 164, edit. 1827; Brucker, vol. iv. p. 735; but especially the later German writers who have written on this subject; as M. Chr. G. de Murr, in his history of the origin of the Rosicrucians, printed at Sulzbach, 1803, 8vo, and M. J. G. Buhle, in a dissertation, read in 1803 before the Royal Society of Gottingen, on the same subject, and published in 1804, in German. Amongst the writers of older date, who have illustrated this curious theme, the most useful are Gabriel Naude, in his "Instruction à la France sur la Verité de l'histoire des frères de la Rosecroix," Paris, 1623, 8vo, and Gassendi, whose "Examen Philosophiæ Fluddianæ," (Oper. tom. iii. p. 261,) though not directed against the fraternity by name, gives an elaborate account of their principles and doctrines, as maintained by their great advocate, Robert Fludd, who shares with an equally extraordinary person, John Valentine Andreas, the merit or demerit of being the founder of the society. Fludd's two defences of the Rosicrucian fraternity, are in his "Apologia Compendiaria fraternitatem de roseâ cruce suspicionis et infamiæ maculis aspersam veritatis

teries) have had infinite disguises and subterfuges. The internuntii of the Antilians have certainly the greater sin. But I dare not lay

quasi fluctibus abluente et abstergente, Lugd. Bat. 1616," 8vo; and in his "Tractatus Apologeticus integritatem Societatis de roseâ cruce defendens, Lugd. Bat. 1617," 8vo. His system is a strange mixture of the fancies of the Cabalists and the jargon of the alchemists. Raymond Lully, a man of original genius, but whose fame seems to have permanently taken root nowhere but in Spain, was undoubtedly the parent of the Rosicrucians, of whose society Jacob Behmen may be considered an offshoot on one side, and John Baptist Van Helmont, and his son Francis, on the other. The denomination of "Rosicrucian" itself "is drawn from the science of chemistry; and they only who are acquainted with the peculiar language of the chemists can understand its true signification and energy. It is not compounded, as many imagine, of the two words *rosa* and *crux*, which signify *rose* and *cross*, but of the latter of these words, and the Latin word *ros*, which signifies *dew*. Of all natural bodies, *dew* is the most powerful dissolvent of gold. The *cross*, in the chemical style, is equivalent to *light;* because the figure of the cross X exhibits at the same time, the three letters of which the word *lux*, i.e. *light*, is compounded. Now *lux* is called by this sect, the *seed* or *menstruum of the red dragon;* or, in other words that gross and corporeal light, which, when properly digested and modified, produces gold. From all this it follows, that a *Rosecrucian* philosopher is one who, by the intervention and assistance of the dew, seeks for light, or, in other words, the substance called the *Philosopher's Stone*. All other explications of this term are false and chimerical. The interpretations that are given of it by the chemists, who love, on all occasions, to involve themselves in intricacy and darkness, are invented merely to deceive those who are strangers to their mysteries. The true energy and meaning of this denomination of Rosecrucians did not escape the penetration and sagacity of Gassendi, as appears by his *Examen Philosophiæ Fluddianæ*, sect. xv. tom. iii. opp. p. 261. It was, however, still more fully explained by Renandot, a famous French physician, in his *Conferences Publiques*, tom. iv. p. 87."—Mosheim's *Ecclesiastical History*, vol. ii. p. 164, note 4, edit. 1827. "It is remarkable, that among the more eminent writers of this sect, there are scarcely any two who adopt the same tenets and sentiments. There are, nevertheless, some common principles that are generally embraced, and that serve as a centre of union to the society. They all maintain that the dissolution of bodies by the power of fire is the only way through which men can arrive at true wisdom, and come to discern the first principles of things. They all acknowledge a certain analogy and harmony between the powers of nature and the doctrines of religion, and believe that the Deity governs the kingdom of grace by the same laws with which he rules the kingdom of nature; and hence it is that they employ chemical denominations to express the truths of religion. They all hold that there is a sort of *divine energy*, or *soul*, diffused through the frame of the universe, which some call *Archæus*, others the *universal spirit*, and which others mention under different appellations. They all talk in the most obscure and superstitious manner of what they call the

this fault upon the conscience of the heroick and candid soul of the chief internuntius to me, who believed verily that there was such a thing, tho' I have blamed him often for his over credulity, as now it proves. We shall therefore take heed for the time to come, how to be catcht with the same chaff. I will write to Mr. Com:[enius] for the Bohemian Confession of Faith. There are more copies of the Bohemian Church Government arrived at the custom house, wch I hope to have this week, and then you may expect 8 more. Dr. Whichcote hath one already. You may dispose the rest as you please; and if you desire more, it is but to signify your mind by a word or two to him who describes himself, as long as he hath any kind of being,

Much hond Sr,

Your many ways obliged, &c.

Dec. 10, 1660. S. Hartlib.

Dr. Worthington to S. Hartlib.

Sir,

I received, Dec. 15th, yours of Dec. 10th, with the enclosed. Dr. More went last week to London. He told me he had

Worthington's Miscellanies, p. 231.

signatures of things, of the power of the stars over all corporeal beings, and their particular influence upon the human race, of the efficacy of magic, and the various ranks and orders of demons." — Ibid. p. 165. John Valentine Andreas, who has been looked upon by many as the sole founder of the society, was a most voluminous writer. The titles of his works, nearly a hundred in number, amongst which is a Life of himself, and which Seybold published in 1799, in the second volume of his Autobiography, are given by M. Burk, pastor of Weiltingen, in a pamphlet printed at Tubingen in 1793, 8vo. In many of them Andreas strongly enforces the necessity of forming a society solely devoted to the regeneration of knowledge and manners, and in his "Menippus," 1617, 12mo, he points out the numerous defects which in his own time prevented religion and literature from being so useful as they might have been rendered under a better organization. Of Robert Fludd, who was, notwithstanding all his extravagances, a very learned, able, and ingenious man, we have yet no sufficient biography. In Wood's *Athenæ*, vol. i. p. 610, will be found a short sketch of his Life; and Mr. D'Israeli has agreeably skimmed the subject in his "Amenities of Literature," vol. iii. p. 229; but we still want a fuller and fairer account of him. Of the works on the subject of the Rosicrucians generally, an ample list is contained in Walch, *(Bib. Theol. Select.,)* vol. ii. p. 96.

taken care to send to you, and the other two worthy friends, his book. If Mr. Br.[ereton] please to speak with Dr. More about those passages, he will find him ready to hear what may be offer'd. Usually his books are best at the second reading, and when consider'd most closely; and one part of the book does illustrate another. What he hath in the first book,[1] chap. 4th and 5th, is further cleared by chap. 1st and 2d of the 9th book, and chap. 6th of the 10th book.

It were to be wish'd, indeed, that it were done into Latin, for the information (amongst others) of those to whom Calvin's Institutions, and some pieces of Luther, are oracular; and for the humbling of many conceited enthusiasts and Pansophical pretenders.[2] Yet I suppose there are divers beyond sea (some professors) who understand English, and make use of that skill. When you write, it may be of good use to acquaint them with such a treasury and magazine of better knowledge. If the Christian religion were but once freed from all those unworthy dogmata which have clogg'd and encumber'd it, then would the beauty, healthfulness, and vigour of it be discover'd; and it would be fitted for better entertainment in the world, and a quicker passage through the nations of the earth.

I perceive you have heard nothing of late concerning Josephus or Hesychius. Dr. More's book might be fit to be perused by the author of Jesus Nazarenus Legislator.[3] If he would publish in Latin so much as he hath of the translation of the Mishnaioth, it would be for the use of Christians, that hereby might be better instructed to deal with the Jews. I know no two designs so considerable for such like advantages to Christianity, as the publishing this ancient body of the Jewish religion, the Mishneh,[4] and also the Alcoran, in

[1] Of his "Explanation of the Grand Mystery of Godliness," (Lond. 1660, folio) on the Platonic and Christian Trinity.

[2] Is this a stroke against Hartlib's friend Comenius?

[3] Adam Boreel, or Borellius, see p. 78.

[4] The Mishna, which contains the system of Hebrew jurisprudence, rites, ceremonies, antiquities, &c., according to the Oral Law, is supposed to have been compiled in the latter part of the second, or the beginning of the third century, by Rabbi

a language generally known, as the Latin is. I hear nothing of Hottinger, whether he be mindful of his solemn promise therein.

Dr. Castel[1] writes to me, that he thinks Petræus is yet in Hol-

Jehuda. Several treatises from it have been translated into English by D. A. De Sola and M. J. Raphal, and published in 1843 8vo.

[1] There are few biographies more affecting than that of this ardent and noble-minded scholar, who sacrificed himself to promote the cultivation of the pursuits which he loved, and who may be regarded as a standing proof that learning has its "martyrs," as well as science. Dr. Edmund Castel or Castell "was born in 1606, at Hatley, in Cambridgeshire. After going through a course of grammatical education, he became a member, in 1621, of Emanuel College, Cambridge, at which college he continued many years. Afterwards he removed to St. John's College, for the convenience of the library there, which was of great service to him in compiling his grand work, his *Lexicon Heptaglotton*. In due course, he took the several degrees of Bachelor and Master of Arts, and of Bachelor and Doctor in Divinity; and the fame of his learning occasioned his being chosen a Member of the Royal Society. His *Lexicon Heptaglotton* cost him the assiduous labour of seventeen years. The unwearied diligence which he employed in this undertaking, injured his health, and impaired his constitution. Besides this, the work was the entire ruin of his fortune: for he spent upon it upwards of twelve thousand pounds. The truth of the fact is positively asserted by Mr. Hearne, whose authority for it was a letter which he had under Dr. Castell's own hand. Mr. Hearne pathetically and justly complains, that our author should meet with so very poor a reward for his incredible and indeed Herculean labours. The Doctor, in 1666, having wasted his patrimony, and incurred heavy debts, was reduced to extreme distress; when, probably in consideration of his learned labours and disinterested generosity, the royal favour began to smile upon him. In that year he was made King's Chaplain, and Arabic Professor at Cambridge: and, in 1668, he obtained a Prebend of Canterbury. In the next year, he published his *Lexicon Heptaglotton;* but the publication procured him no compensation for his large expences, and his indefatigable diligence. The copies of the book lay almost entirely unsold upon his hands. He received, indeed, some additional preferments; but they were by no means sufficient to recompense him for his great losses. The small vicarage of Hatfield Peverell, in Essex, was bestowed upon him; and he was afterwards presented to the rectory of Wodeham Walter, in the same county. His last preferment, which was towards the close of his life, was the rectory of Higham Gobion, in Bedfordshire." "Dr. Castell died at Higham Gobion, in 1685, being about seventy-nine years of age. All his Oriental manuscripts were bequeathed by him to the University of Cambridge, on condition that his name should be written on every copy in the collection. It is supposed that about five hundred of his *Lexicons* were unsold at the time of his death. These were placed by Mrs. Crisp, Dr. Castell's niece and executrix, in a room of one of her tenant's houses at Martin, in Surrey, where, for many years, they lay at the mercy of the rats, who made such havock among them, that when they came into the possession

land, and that he hath seen Petræus his new Ethiopick piece, viz. Ruth, an homily of S. Chrysostom, and the 4 first chapters of Genesis in Ethiopick, which was lent him by an embassador to peruse. I am heartily sorry for Dr. Castel's difficulties. I hear that for the carrying on of his great Work, he has been forced to sell part of his estate, viz. £20 per annum; and he writes that he shall be constrained to dispossess his family of the whole estate which his ancestors left him, except the work be encouraged with more subscriptions, or by the generous beneficence of some great persons. And is there no Mecænas in this part of the world? None that has the sense and relish of what is of more universal influence for the encrease of knowledge, and deriving it to those of different tongues and nations? None that considers the unwearied pains and inconquerable industry of such laborious persons, who waste their health, their estate, their all, for the good of others? I have written and spoken to some of my acquaintance concerning this particular, desiring them to recommend it, as they have interest.

It seems Antilia was a secret tessera used by that society. Macaria (the word we used in our letters) is too good a word for this late pretending company. It's event shews it should rather (according to the title of the third book of Bentivolio,[1] that excel-

of this lady's executors, scarcely one complete volume could be formed out of the remainder, and the whole load of learned rags sold only for seven pounds."—Nichols's *Anecdotes*, vol. iv. pp. 22, 27. What formed at once the resource and consolation of this great man, in privation and neglect, in difficulty, destitution, and sorrow, who had given up his paternal acres to kindle, in an unappreciating age, the lamp of Oriental learning, who had macerated his frame to open to young aspirants the splendid portals of the East, is best evidenced by his own declaration: — "*The noblest and richest treasure I have in the world, I account my Library and the pearl of price therein, that which hath the most and best of God in it, his pure and holy word, superior whereto impossible it is either for men or angels to aspire or imagine.*"

[1] This portion of Ingelo's Bentevolio and Uranie, which describes the country of Vana sembla, *i.e.* of false religion and erroneous belief, is one of the best parts of the book, which, though dull and heavy as a whole, is not without passages and parts of considerable merit. It cannot be said to have deserved the utter oblivon into which it has fallen, and which has equally involved the religious and the heroic romances of the period.

lent scheme of divine morality composed by Dr. Ingelo) be called henceforth Vanasembla; the pretenders usually covering their designs with specious shows and expressions of religion and love to mankind. It seem'd always too big for my faith. For me and you, or any friend, it will be most safe and prudent to mind Epicharmus his good counsel, *μέμνησο ἀπιστεῖν*.

There is an excellent spirit in that noble lady's[1] letter to you. God grant you may find the good effects of all negotiations for you. I wish your affairs did grow into a settled habit of health: and the advice of several friends herein would be very necessary. I know not whether there may be any grounds to hope for a worthy pension (O that we had some Prytaneum[2] in England.) There are some very considerable Masterships of hospitals. I wish you had one of them. But your friends at London can better direct about such conveniences, than one that lives in the country. You have many wellspoken friends, may you have more doing friends. So wishing an happy issue of all friendly undertakings in your behalf, and that you may see all things work together for your good through the admirable contrivance of the divine goodness and wisdom, I rest

Your known Friend,

[December, 1660.] [John Worthington.]

S. Hartlib to Dr. Worthington.

Much Hon^d^ S^r^,

I long to hear that my last packet, of Dec. 10, is come to your hands. In the letter I answered not so fully as now I shall, that passage in your last, Nov. 29, about the Antilia.

Baker's Camb. MSS., as referred to p. 55.

[1] Lady Ranelagh's.

[2] Prytanæum, or *πρυτανεῖον*, the place in Athens where the people and magistrates sat and where those were maintained at the public charge who had done the state any considerable service.

For since I have rec[d] some other papers, that have been confided to me, holding forth almost the same things as the other Antilia (for be not offended if I continue to use this mystical word) but, as I hope, to better purpose. At least, the authors and founders walking in the light, we shall know from time to time how this proposed affair is managed by them. Lord Skytte, a Swedish nobleman of a senatorian rank in that kingdom, is one of the prime gentlemen, who it seems hath devoted the spending of his life and estate after this manner. His Excellency (for so he is called) sent me word that shortly he would wait upon me, w[ch] I dare not own; but I suppose he intends to come and see me in my own lodgings. If he does so, I suppose I shall know the whole design more fully. I rec[d] the papers without any explication, so that I do but guess that one of the papers contains the propositions which were made to his Majesty by the Lord Skytte, and the other a draught for the royal grant or patent w[ch] is desired for the establishing of this foundation. Thus much is certain, that there is a meeting every week of the prime virtuosi, not only at Gresham College in term time, but also out of it, at Mr. Ball's chambers in the Temple.[1] They desired his Maj.[esty's]

[1] "The rise of the Royal Society is traced by Dr. Sprat no higher than some space after the end of the civil wars; the scene of the first assemblies of the learned men, who laid the foundation of it, being fixed by him in the University of Oxford at the lodgings of Dr. John Wilkins, in Wadham College. But we may go still farther back for the origin of this excellent institution, upon the authority of Dr. John Wallis, one of its earliest and most considerable members. It was, according to his account, about the year 1645, that several worthy persons residing in London, who were inquisitive into natural, and the new and experimental philosophy, agreed to meet weekly on a certain day, to discourse upon such subjects. Among these were Dr. John Wilkins, Dr. Wallis, Dr. Jonathan Goddard, then candidate, and afterwards fellow of the college of physicians, Dr. George Ent, Dr. Francis Glisson, and Dr. Christopher Merret, doctors in physic; Mr. Samuel Foster, professor of astronomy in Gresham College; Mr. Theodore Haak, a native of the Palatinate in Germany, who first gave occasion to, and suggested these meetings; and many others. The assemblies were held sometimes at Dr. Goddard's lodgings in Wood-street, on account of his keeping an operator in his house for grinding glasses for telescopes; sometimes at a convenient place in Cheapside, and sometimes in Gresham College, or in the neighbourhood of it. The business was, precluding affairs of state, and questions of theology, to consider and discuss philosophical subjects, and whatever

leave that they might thus meet or assemble y^mselves at all times, w^ch is certainly granted. Mr. Boyle, Dr. Wilkins, S^r Paul Neale,

had any connection with, or relation to them, as physic, anatomy, geometry, astronomy, navigation, statics, magnetism, chemistry, mechanics, and natural experiments, with the state of these studies, as then cultivated at home or abroad. This assembly seems to be that mentioned under the title of the *Invisible* or *Philosophical College* by Mr. Boyle in some letters of his, written in 1646, and 1647. About the years 1648 and 1649 the company, who formed these meetings, began to be divided; Dr. Wilkins being appointed warden of Wadham College, on the 13th of April, 1648; Dr. Wallis, Savilian professor of geometry in June 1649; and Dr. Goddard warden of Merton College, 9th of December 1651. Those in London continued to meet there as before; and the Oxford members joined them as often as business or inclination brought them to the metropolis. The latter, in conjunction with Dr. Seth Ward, then Savilian professor of astronomy, and afterwards successively bishop of Exeter and Salisbury, Ralph Bathurst, M.D., afterwards president of Trinity College, and dean of Wells, Dr. William Petty, Dr. Thomas Willis, then an eminent physician at Oxford, and divers others, continuing their assemblies in Oxford, brought the study of natural and experimental philosophy into fashion there, meeting at first in Dr. Petty's lodgings, in the house of an apothecary, for the convenience of inspecting drugs, &c., as there was occasion. After his departure, in September 1652, for Ireland, they met, though not so constantly as before, at Dr. Wilkins's apartments in Wadham College; and, upon his being made master of Trinity College in Cambridge, whither he removed in September 1659, in the lodgings of the honourable Mr. Robert Boyle, who had come to Oxford in the latter end of June 1654, and resided there for the most part till April 1668, when he settled in London. The greatest part of the Oxford society coming to London about the year 1659, they usually met at Gresham College, at the Wednesday's lecture upon astronomy by Mr. Christopher Wren, at the Thursday's on geometry by Mr. Laurence Rooke; where they were joined by William Lord Viscount Brouncker, William Brereton Esq., afterwards Lord Brereton, Sir Paul Neile, John Evelyn Esq., Thomas Henshaw Esq., Henry Slingsby Esq., Dr. Timothy Clarke, Dr. Ent, William Balle Esq., Abraham Hill Esq., Mr. (afterwards Dr.) William Croune, and divers other gentlemen, whose inclinations lay the same way. They continued their custom of meeting once, if not twice, a week in term-time, till they were scattered by the public distractions of that year 1659, and the place of their meeting was made a quarter for soldiers. Their meetings were revived and attended by a larger concourse of persons, eminent for their characters and learning, upon the Restoration, 1660; and, as appears from the journal book of the Royal Society, on the 28th of November that year, the Lord Viscount Brouncker, Mr. Boyle, Mr. Bruce, Sir Robert Moray, Sir Paul Neile, Dr. Wilkins, Dr. Goddard, Dr. Petty, Mr. Balle, Mr. Rooke, Mr. Wren, and Mr. Hill, after the lecture of Mr. Wren, at Gresham College, withdrew, for mutual conversation, into Mr. Rooke's apartment, where, amongst other matters discoursed of, something was offered about a design of founding a

Viscount Brouncker,[1] are some of the members. Mr. Wren is chosen Register. I look upon this society as a previous introduc-

college for the promoting of physico-mathematical experimental learning. And because they had these frequent occasions of meeting with one another, it was proposed, that some course might be thought of to improve this meeting to a more regular way of debating things; and that, according to the manner in other countries, where there were voluntary associations of men into academies for the advancement of various parts of learning, they might do something answerable here for the promoting of experimental philosophy. At the next meeting, on the 5th of December 1660, Sir Robert Moray, brought word from the court, that the king had been made acquainted with the design of the meeting, and well approved of it, and would be ready to give an encouragement to it."—Birch's *History of the Royal Society*, vol i. p. 1.

[1] "William Brouncker, Viscount Brouncker, of Castle Lyons, in the kingdom of Ireland, was grandson of Sir Henry Brouncker, Lord President of Munster in that kingdom, by Anne his wife, sister of Henry, Lord Morley; and was son of Sir William Brouncker, knt., by Winefred, daughter of Daniel Leigh, Esq. of Newenham, in Warwickshire; which Sir William had been commissary general of the musters in the expedition against the Scots in 1639, and afterwards of the privy chamber to King Charles I., and vice-chamberlain to Charles, Prince of Wales, and was advanced to the rank of a viscount in Ireland, under the title of Vicount Brouncker of Castle Lyons, Sept. 12, 1645; but did not long enjoy that honour, dying at Wadham College in Oxford, about the middle of November following, being interred on the 20th of the said month in the cathedral of Christ Church in that university, where a monument is erected to him. His eldest son William was born about the year 1620, and having received an excellent education, discovered an early genius for mathematics, in which he afterwards became very eminent. He was created doctor of physic in the University of Oxford, June 23d, 1646. In the years 1657 and 1658, he was engaged in a correspondence of letters on mathematical subjects with Dr. John Wallis, who published them in his *Commercium Epistolicum*, printed at Oxford in 1658, in 4to. His own as well as his father's loyalty to the royal family having been constant, he with others of the nobility and gentry, who had adhered to King Charles I. in and about London, signed the remarkable declaration published in April, 1660. After the Restoration he was made Chancellor to the Queen consort, and one of the commissioners of the navy. He was one of those great men who first formed the Royal Society, and by the charter of July 15th, 1662, and that of April 22d, 1663, was appointed the first president of it; which office he held with great advantage to the society and honour to himself till the anniversary election, November 30, 1677. Besides the offices mentioned above, he was master of the hospital of St. Catharine's, near the Tower of London; his right to which post was, after a long contest between him and Sir Robert Atkyns, one of the judges, determined in his favour in November, 1681. He died at his house in St. James's street, in Westminster, April 5, 1684, at the age of sixty-four, and was interred on the 14th

tion of the grand design here represented. His Maj.[esty] is sayd to profess himself one of those virtuosi. Last Lord's day, Mr. Dury presented, by the favor of the Earl of Manchester,[1] the Lithuanian scholar, with so much as is printed of the Lithuanian Bible, w^ch^ is come to the Chronicles, being very well printed. His Maj.[esty] did seem to approve very well of it. The Polonian Bible[2] hath lately been curiously reprinted in Amst.[erdam,] and most of the copies sent to be dispersed in those quarters. I cannot yet be so happy as to see Dr. More's face. I long extreamely to speak with him, to give him all due acknowledgem^t^ for that incomparable piece, both of his hand and his heart, and to prevail with him for a Latin translation, to be performed by himself. By the adjoined Letter of Mr. Bor[e]el's to Mr. D.[ury,] you will see

of that month in the middle of the choir of the church of St. Catharine's; and was succeeded in his honour by his younger brother, Henry, who died in January, 1687." (Birch's *History of the Royal Society*, vol. iv. p. 338.) (Aubrey tells us, *Letters*, vol. ii. p. 258,) that Lord Brouncker's "mother was a great gamester, and play'd all gold play; she kept the box herself. Mr. . . . . Arundel (brother of the Lord Wardour) made a song in characters of the nobility. Amongst others I remember this:—

'Here's a health to my Lady Brouncker and the best card in her hand,
And a health to my Lord her husband with ne'er a foot of land.'"

Lord Brouncker was the author of two remarkable discoveries. He was the first who introduced continued fractions, and the first who gave a series for the quadrature of a portion of the equilateral hyperbola. From his extensive correspondence, a great part of which is still in manuscript, some letters to Archbishop Usher have been published at the end of Parr's Life of that prelate, and some to Wallis in his *Commercium Epistolicum*, (Works, vol. iii. p. 757.) One to Pepys has been printed in his correspondence at the end of his *Diary*, in the course of which Lord Brouncker is frequently mentioned. I have several of his autograph letters to Wallis, which have never been published.

[1] Edward Montagu, Baron of Kimbolton, Viscount Mandeville, Earl of Manchester, a person too much mixed up with the history of his own times to render it necessary to give any sketch of his life. In accordance with the policy then pursued of propitiating the chiefs of the Presbyterian party, he was, on the Restoration, appointed to the office of Lord Chamberlain by the King. (See *Continuation of Lord Clarendon's Life*, page 47, folio edition.)

[2] Walch informs us (*Bib. Theol. Select*, vol. iv. p. 131) that an edition of the Polish Bible was published "studio Justi Rabi, 1657." Probably this is the one referred to by Hartlib.

how he methodizes the great affairs of God's kingdom. The world may not expect any great happiness before the conversion of the Jews be first accomplished. But many tell me that Mr. Lightfoot can find no such truth revealed nor promised, either in the Holy records, or in any of the Jewish writers. Till it be known what grounds he doth alledge, we can oppose the authority of the late learned Dr. Ames,[1] who professed to his dying day the conversion of the Jews to be a most liquid scriptural truth, but could not approve of any of the Millenary tenets. According to my promise I have sent you here ten copies of the Ordo Disciplinæ, &c. If you desire to have more, it is but signifying a word to me, and you shall most willingly be gratified by the first carrier. But have you seen a certain anonymous book in 4to called Olbia?[2] I confess I

[1] William Ames was born in the county of Norfolk, in the year 1576, and educated in Christ's College, Cambridge, under Mr. William Perkins. Being a zealous Puritan, he went abroad to avoid the severities which Archbishop Bancroft exercised against that class, and was invited by the States of Friesland to the divinity chair in the university of Franeker, which he filled with great reputation during the space of twelve years; after which he removed to Rotterdam on the invitation of the English Church there, and became their pastor. He was on the eve of removing to New England, but an asthmatic complaint, to which he was subject, returning before his intended departure, put an end to his life at Rotterdam: he was buried there, November 14, 1663, aged 57 years. He was the colleague of the famous Hugh Peters, who tells us "Learned Amesius breathed his last breath in my bosom; who left his professorship in Friesland to live with me, because of my Church's Independency, at Rotterdam." A list of his works will be found in the *Biographia Britannica*, vol. i. p. 173, edit. 1778. He was one of the first of the Reformers who attempted to treat morality as a separate science, to consider it abstractedly from its connexion with any particular system of doctrine, and to introduce accuracy and precision into this master science of life and manners. His views, however, were too narrow and contracted, and his mode of treatment too dry and scholastical, to enable him to retain his ground against the eminent writers who succeeded him in the same career. Let those who wish to compare him with a great contemporary read Gataker's "Antithesis," Lond. 1637, 4to, in which that profound divine defends his admirable *Treatise on the Nature and Use of Lots* against Ames and Voetius, and demonstrates unanswerably his cardinal proposition that Lots or Games of Chance were not in themselves, and abstracted from the circumstances with which they were accompanied, unlawful. (See further, art. Ames, Brook's *Lives of the Puritans*, vol. ii. p. 405; Mosheim, vol. ii. pp. 166, 241.)

[2] "Olbia, the new island lately discovered; with its religion and rites of worship;

was not well pleased, seeing the book directed to my name as it is. They say it reflects upon me as if I were a refined Quaker, or a

laws, customs, and government; characters and language; with education of their children in their sciences, arts, and manufactures; with other things remarkable. By a Christian Pilgrim, driven by tempest from Civita Vecchia, or some other parts about Rome, through the Straits, into the Atlantick ocean. The first part. From the original. For Samuel Hartlib, in Ax-Yard Westminster, and John Bartlet at the Guilt-Cup near Austins-Gate London: and in Westminster-Hall. 1660;" 4to, 380 pages. This work, of which the second part was never published, is one of the strangest of strange books, the object of which, so far as so incoherent a performance can be said to have any object, appears to be, to prove, by a variety of calculations of the prophetical periods, that the year 1666 was to be the most eventful year since the appearance of our Saviour, and to usher in the "Feast of Tabernacles." Some idea of the character of this singular work may be formed from the following extracts:—"There was more hope, and comfort, in a womans shaving than a man's. For, if her lord, bid her shave off her hair; it might be a sign, he meant to marry her. For, so the law was: if thou lead captivity captive, (as Christ hath done) and see a woman, that thou lovest; she shall shave her head, and pair her nails: or goatishness, sipharnea. We saw it in Saphira: the goat: as also seir, is hair, and a goat;" p. 310. "The earth came (that is קוּם) or rose up, as a Dam, between the waters. in Heb. Adama. Whence Adam, and our Grand Dame, or damm (or parent, in many languages, from Adam:) formed out of earth, or ground (that is go run, and round, as in grinding: As Erets also, from דּוּץ or דּוּשׁ:) but such earth as was so dryed or baked, and made red; and called Adama. As English made and mead it, into mud (and mad is but dam, (blood) turned backward; or mead: which is both a meddow, and red liquor, from the hony comb, suph, akin to soph (or English sop) and that also to Tohu, (thou, and tough, and dough;) and Bohu, bough, bow, or bow (which is Heb בּוֹא) to go down. As we see, in the suns bowing (as the phrase is in Scripture;) which is read, his going down. And so Bohu Tohu, was that, which went down lowest, or bowing, botehom or bottom, of the yarn or waters, became tough dough, as bread unbaked. And at length dryed (as God speaketh) was a damm between the waters: a meadow; and mead or red water. As in Hebrew also, dam is blood and red: as all waters grow, by standing and baking in the sun. As bread also, in an oven (or a tann, as the Jews speak;) and mud is so, also, in English: as mead, or made, by that also, the Jews call Debora, the speaker, and the doer also, which devoureth all, but turneth all to sweetnesse. And so brings it from its bour or nest, or pit, and bore thereof, as English speak: who also grace that little miracle of being, with the very name of being; calling it bee, and dor. Of which again it may be, in the Deboraes we find in Scripture;" p. 192. "We need not wonder, that in Hebrew, Jom should be day, and Jam sea, (which is now, also, in Latine: As Olim Then, both to come, and past also, like the Hebrew Olam:) Jamim Daies, and Jammim Seas: And all these but

fanatick; insomuch that I was almost resolved to give public notice of my dissatisfaction, as for the addressing of it; for I never heard a word of it before, nor could I guess at the author of the said book. But after a little perusal, I perswaded myself that it could be no other but he that published, many years ago, Masquerada du Ciel, w^ch^ if it be, I can suffer anything for his sake.[1] I have never yet seen Dr. Ingelo's book, which I have heard very much recommended. Thus I remain ever,

S^r^,

Yours very affectionately, &c.

Dec. 17, 1660. S. Hartlib.

מים waters. Only, in the gathering of waters, which God called Jam, or Jammim, seas, there is a repeating, or adding, or multiplying M; the proper letter, sound and character, of humming waters: and multitudes of peoples also; who are but waters added together. Or many waters. As the beast, rising in many waters, or multitudes of people, which is עם Am, and Ammon in Hebrew: and Ammi, my people; as Jam, a sea. But in English, I am is a word of being: and very rightly too; for we are all, but water: nay a drop of water. And all Nations, are but a little drop of the bucket, or well, whence they are drawn or dropped. As Moab my fathers water. And to create, in Heb is but to bear, or make bare; a little change of beer: a fountain, or well: still bearing out. As we see in Beer Lahairoi, and in Beersheba (the well of seven too, as well as, of the oath.) And so, Bar, a son: and also to bar out. And the Saxon English Bearns, are children; or free persons (or barons:) As our Saviour also alludeth; in that of tribute by strangers, and not of children, or sons; or bairn, in his language: that is, barons, or free born bearns. As in another place, he calleth them children of the kingdom: that is free barons of heaven, or the church;" p. 198.

[1] John Sadler, who is the person referred to by Hartlib, was descended from a Shropshire family, and was born on the 18th of August, 1615. He was educated at Emmanuel College, Cambridge, from whence he removed to Lincoln's Inn, to study the law. He was admitted one of the Masters in Ordinary in the High Court of Chancery, June 1st, 1644, and was likewise one of the two Masters of Requests. Of the king's trial, and his conduct in relation to it, he says, in one of his works, ("Rights of the Kingdom," 1649, 4to,) "That in this body politick there was a legall power and right to judge all members, from the highest to the lowest, I could never deny; but am convinced much, by reason and the law of nature, with the written and undoubted laws and customs of this kingdom. Neither did I endeavour so to excuse or extenuate our last king's actions, unhappinesse, or errors, that he might seem to be above the judgment of his grieved and afflicted people. Yet in that juncture of time, and every circumstance, I am not ashamed to confesse myselfe to have been so

S. Hartlib to Dr. Worthington.

Much Hon[d] S[r],

The 17th Dec. I sent you a great packet, w[ch] I hope will come safe to your hands. This day I was surprized with an- Baker's Camb. MSS. as referred to p. 55.

tender of blood, that I would gladly have spoken all that I justly might, to have saved him from death, till I had seen that his life could not consist with the people's peace and safety, which I may acknowledge the *supreme and highest law humane*." In 1649 he was chosen Town Clerk of London, with which he appears to have held the rather inconsistent appointment of Master of Magdalene College in Cambridge, till the Restoration. In a curious letter (for which see *General Dict.*, vol. ix. p. 19) dated Cork, December 31st, 1649, omitted in Carlyle's recently published collection, Oliver Cromwell offered Sadler, whom he styles his "very worthie friend John Sadler Esquire," the office of Chief Justice of Munster in Ireland, with a salary of £1000 per annum, which he excused himself from accepting; upon which John Cooke, the regicide Solicitor General, was appointed to it, in the preface to whose "Monarchy no creature of God's making," are some interesting particulars as to the mode in which justice was administered in that province. In 1651–2, Sadler was appointed one of the committee for the better regulating of the law. In 1653, he was chosen member of parliament for Cambridge, and in 1658, for Yarmouth, and several of his speeches will be found reported in Burton's *Diary*, (Lond. 1828, vol. 4.) It was by his interest that the Jews obtained the privilege of building for themselves a synagogue in London. On the Restoration he lost all his employments. In the fire of London, in 1666, his house in Salisbury court, which cost him above £5000 in building, and several other of his houses, were burnt down; and soon after his mansion house in Shropshire had the same fate, so that this year was an eventful year to him, as he had propheeied it would be to the world. He was now also deprived of Vauxhall, on the river Thames, and other estates which he had purchased, being crown lands, and of a considerable estate in the Fens, without any recompense. He retired to his manor and seat of Warmwell, in Dorsetshire, where he died in April, 1674, in the 59th year of his age. He is not noticed in the *Biographia Britannica*, but an account of him was furnished to the publishers of the *General Dictionary* by his descendants, (see vol. ix. p. 19.) Besides "Olbia," and a work entitled "Rights of the Kingdom; or Customs of our Ancestors touching the Duty, Power, Election, or Succession of our Kings and Parliament," Lond. 1649, 4to, reprinted Lond. 1682, 4to, a treatise which shews considerable learning and power of diction, mixed up with a constant vein of eccentricity, he published three other tracts, not mentioned by his biographers, of which I have copies. 1. "Masquerada du Ciel, presented to the great Queen of the little World, a celestial map for 1639, 1640, by J. S.," Lond. 1640; 4to. 2. "Christ under the Law," Lond. 1664; 4to. 3. "Times of the Bible vayled in habits, shekels, talents, furlongs,

other kindness of yours, brought by the hands of Dr. Whichcote. The more is my obligation to accept with many thanks the liberal

chapters, verses, letters, &c." Lond. 1667, 4to. Nor has his biographer in the *General Dictionary* noticed the following "remarkable" narrative, as Cotton Mather, from whom I copy the relation, (Mag. Christ. Amer. vol. ii. p. 568, 8vo. ed.) justly styles it, which entitles the author of Olbia, Town Clerk of London, and Master of Magdalene, to a distinguished place amongst the prophets of the seventeenth century :—

"*A wonderful matter incontestably demonstrated, and much desired by some good men to be in this place communicated.*

"Mr. John Sadler, a very learned and pious man, and a most exemplary Christian, lay sick in his bed at his manor of Warmwell, in Dorsetshire : in the year 1663, in the time of his illness, he was visited by Mr. Cuthbert Bound, the minister of Warmwell. Mr. Sadler then desired his man (one Thomas Gray) to see that there should be nobody else in the room, and lock the door, and give him the key. He then sat up in his bed, and asked Mr. Bound and the attendant Gray, whether they saw nobody ? And whether they did not hear what a person said that stood at the corner of the chamber ? They replied, No. He wondered at it, and said, the man spake so loud that the whole parish might hear him. Hereupon calling for a pen and ink, he wrote what was told him, and made them set their hands to it ; for he told them the man would not begone till he had seen that done. The articles written down were : — 1. That there would, after so many months, be a plague in London, whereof so many would die, (naming the number.) 2. That the greatest part of the city would be burnt, and Paul's he particularly show'd him, tumbled down into ruins, as if beaten down with great guns. 3. That there would be three sea fights between the English and the Dutch. 4. That there would appear three blazing stars, the last of which would be terrible to behold. (He said the man showed him the star.) 5. That afterwards there would come three small ships to land in the west of Weymouth, which would put all England in an uproar, but it would come to nothing. 6. That in the year 1688, there would come to pass such a thing in the kingdom, as the world would take notice of. 7. That after this, and some further disturbance, there would be happy times ; and a wonderful thing would come to pass which he was not now to declare. 8. That he and his man (Gray) should die before the accomplishment of these things, but Mr. Bound should live to see it. 9. For the confirmation of the whole, the man thus appearing told him that he should be well the next day ; and there would come three men to visit him, one from Ireland, one from Guernsey, and his brother Bingham. Accordingly, the day following, Mr. Sadler went abroad : and this day there accidentally met at his house, and so dined with him, first the Lord Steel, who had been Lord Chancellor of Ireland, and now returning from thence in his way to London, came to see Mr. Sadler ; secondly, Monsieur de la Marsh, a French minister from Guernsey; and lastly his brother Bingham. Mr. Bound and Gray, within three days after this, made affidavit of it before Colonel Giles Strangeways and Colonel Cocker, who

favor you have been pleased to bestow upon me, and no less for the great love w^ch^ you have been exercising towards many worthies of yo^r^ better acquaintance. I long to see Dr. More, to give him thanks for the copies he was pleased to bestow upon us. Dr. Whichcote hath promised to send him to me. Mr. Brereton and Mr. Pell read the whole book, and will give him ample thanks for so stately a gift. I cannot as yet get again Mr. B.[oyle's?] tract, dedicated to the noble Vicountess. I shall mind Mr. Boreel of what you have written. I sent you in the last packet a copy of his last letter. I have heard no more of Petræus but what you write, nor can I advise anything for helping of Dr. Castel. I hear again of Antilia, but am discouraged to believe what is said in the defence of them. About 2 or 3 days ago the excellent Vicountess wrote to me again as followeth: "I must assure you, that your straitned condition is not out of my thoughts or endeavors; but

is yet alive. Mr. Daniel Sadler and Mr. John Sadler, the sons of this old Mr. Sadler, very serious and worthy Christians, are at this time living in Rotterdam; one of them is his majesty's agent for transportation. Mr. Daniel Sadler, making his applications to Mr. Bound for his testimony about this matter, the said old Mr. Bound, in a letter dated Warmwell, Aug. 30, O. S. 1697, asserts the matter at large unto him, and subscribes, 'this I shall testifie before the king himself, if occasion be, when he comes into England. Yours, Cuthbert Bound, yet minister of Warmwell.' Mr. Daniel Sadler has this testimony further fortified by a letter from one Mr. Robert Loder, telling him that he had met with an old copy of the depositions aforesaid, which accordingly he transcribes for him; and several yet living in Dorchester affirmed unto him the truth of the story. The copies of these letters are now in Boston in New England. Mr. John Sadler adds his testimony, that his father told unto his mother and himself, that he had been told of remarkable things to come to pass, particularly the burning of London and Paul's. But that they were not acquainted with all the matters he foretold unto Mr. Bound and Gray. Only he remembers well they two were with him in his chamber alone; and his father went abroad within a day or two; and that (according to the sign he had given to them) the three persons aforesaid visited him. He adds that his father spoke of leaving in writing the things that had been shown to him; and that a little after he saw once a thin octavo manuscript in his father's study, which he believed had those things in it; but after that he could never find it. This testimony is dated in October, 1697. A worthy and godly gentleman, at this time living in Rotterdam, and well acquainted with both Mr. Daniel and Mr. John Sadler, sends this to Mr. Increase Mather, in New England, with a letter dated 26th March, 1698."

we live in a time that has upon it, besides many other marks of the last and worst, this also, that the love of many is waxed cold, and our excesses eat up our charity, w^ch^ threatens that God's just judgment will sweep away the fuel of our excesses. Oh that we might prevent them by ingenuous repentance evidenced by its suitable fruits; but that must not be of ourselves w^ch^ is the gift of God." Thus far the Vicountess. I am not capable of those other means w^ch^ you suggest. Therefore, beseeching God to shew me his salvation, I rest in him ever.

Much hon^d^ S^r^,
Your most heartily obliged & devoted
Dec. 20, 1660. Sam: Hartlib.

Dr. Whichcote in a Letter to Dr. Worthington Dec. 21, 1660.

—— I paid to Mr. Hartlib your 20^sh^ & will do for him what I can. I considered your clause about S^r^ Barret to be in your house; & being moved by my brother S^r^ Jeremy Whichcote, concerning his eldest son Paul,[1] near fit for the University, I advised

[1] Paul Whichcote, afterwards Sir Paul, the eldest son of Sir Jeremy, is thus noticed in Collier's *Historical Dictionary*, vol. ii. art. Whichcote (Sir Jeremy): "Sir Paul Whichcote of Queye Hall, in the county of Cambridge, Knight and Baronet. He was sometime Fellow Commoner in King's College in Cambridge; afterwards a student in the Inner Temple, London; then travelled through France, Italy, and Portugal, for several years together. After his return, was admitted Fellow of the Royal Society, and resident again at the Inner Temple till his marriage with Jane, daughter and coheir of Sir Nicholas Gould of London, Baronet, by Elizabeth his wife, daughter to Sir John Gerard of Lammer, in the county of Hartford, Baronet. This Sir Paul Whichcote was knighted in the Bedchamber by King Charles the Second, in 1665." Whiston, in his *Memoirs*, p. 310, edit. 1753 8vo, mentions Sir Paul and the other children of Sir Jeremy, who appear to have been of a longlived race. "Sir Paul Whichcote of Quoi by Cambridge, was the eldest brother, whom I knew, and who had a small but elegant chapel for his family prayers, which were twice in a day there attended; which his son, Sir Francis Whichcote, in Lincolnshire, with whom I am also acquainted, imitates. Sir Paul died at about 79 years of age. The next brother of the family died about 83. The

him to commit him to your care, for his better fitting: wch motion was very pleasing to him. He will very willingly allow you 30lib per an. for his diet & teaching, & if you will take him, he will send him to you soon after Christmas. Let me in the meanwhile receive your answere.

S. Hartlib to Dr. Worthington.

Hond Sr

Your last is Dec. ult. Lord Skytte desires to come to me to confer about his design. He is one of the virtuosi; so is Mr. Brereton. Mr. Boyle, one of them, told me that for present they are removed to Gresham Coll., to Dr. Goddard's[1] lodging. He offers to contribute to it. I shall endeavour G.[od] W.[illing]

Baker's Camb. MSS., see p. 55.

next was a sister, the Lady Pemberton, who lived till about 87. The next also lived till about 87, who, beside the large provision he made for his relation, my friend Mr. Paul Whichcote, left £1200 among thirty clergymen of good reputation, who had not of their own, or in church preferment, so much as £30 a year, i.e., £40 apiece. The last of the brothers, Mr. Henry, a worthy and religious man, is now in the 96th year of his age, and abating his deafness and blindness, is strong and hearty at this day."

[1] "Jonathan Goddard, M. D. was son of Mr. Henry Goddard, a ship carpenter at Deptford, in Kent, and born at Greenwich in that county, in the year 1617. In the beginning of the year 1632, at fifteen years of age, he was admitted commoner of Magdalen Hall in Oxford, where continuing till he was of standing for the degree of bachelor of arts, he left that house, and travelled abroad for his improvement in the study of physic. After his return to his own country, having taken the degree of batchelor of physic at Christ's College in Cambridge, November 7, 1640, he promised to obey the laws and statutes of the college of physicians in London He proceeded doctor of physic at Catharine Hall in Cambridge, January 20th, 1642-3, at which time he was a practioner at London: and December 22 following was admitted candidate of the college of physicians, of which he was chosen fellow, November 4, 1646, and appointed to read the anatomy lecture there, March 4, 1646-7. At that time he had lodgings in Wood-street, in the city of London, where Dr. Wilkins, Dr. Ent, Dr. Glisson, Dr. Wallis, and other eminent men, met, to cultivate and improve the new philosophy, and laid the first foundation of the Royal Society. Dr. Goddard was physician to the army raised by the Parliament, and

to put Mr. Boreel in mind of his Latin Essays of the Mishneh. I was forced to send back unto him almost the whole impression of the Hebrew copy, there being few or none willing to buy any of them. How far he has proceeded in the Latin Translation, I cannot exactly tell, but may have a full account of it within a few weeks: & as soon as I have gotten his answer, I shall not fail to acquaint

afterwards to Oliver Cromwell, whom he attended both into Ireland and Scotland. December 9, 1651, he was appointed by the Parliament warden of Merton College in Oxford, upon the resignation of Sir Nathaniel Brent; and January 4 following was incorporated doctor of physic in that University. In 1652, Cromwell, then in Scotland, being chancellor of the University of Oxford, did by an instrument, dated October 16, constitute Dr. Goddard, together with Dr. John Owen, dean of Christ Church, Dr. Wilkins, warden of Wadham College, Dr. Thomas Goodwin, president of Magdalen, and Peter French, B.D., canon of Christ Church, or any three or more of them, to act as his delegates in all matters relating to grants or dispensations which required his assent. In 1653 Dr. Goddard was chosen singly to represent the University of Oxford in parliament, and soon after appointed one of the council of state. He was elected professor of physic in Gresham College, November 7, 1655, in the room of Dr. Thomas Winston, then lately deceased. He held the wardenship of Merton College till after the Restoration, when he was removed by a letter from his majesty, dated July 3, 1660, who claiming the right of supplying that headship in the vacancy of the see of Canterbury, appointed Dr. Edward Reynolds, one of his chaplains, warden, as successor to Sir Nathaniel Brent, no notice being taken of Dr. Goddard. After this Dr. Goddard settled himself in Gresham College, and was continued a fellow of the college of physicians by their new charter, in 1663. Having been one of the earliest members of the Royal Society, he was appointed one of the council of it by the first charter of July 15, 1662, and the second of April 22, 1663, being extremely zealous and active in promoting the design of its institution. For being an accurate chemist, he employed his laboratory at the college in trying many experiments for the use of the Society, as well as for making his own medicines. He died suddenly of an apoplexy, which seized him at the end of Wood-street in Cheapside, as he was returning from the company of some of his philosophical friends at the Crown Tavern in Bloomsbury, at eleven at night, March 24, 1674–5." "Besides those writings of his, which were communicated to the Royal Society, he published at London, in 1668, in 8vo, *A Discourse concerning Physic, and the many Abuses thereof by Apothecaries;* and in 1669, in 4to, *A discourse setting forth the unhappy condition of the Practice of physic in London.* He left likewise at his death his *Lectures read at Chirurgeons Hall*, and other pieces, in two volumes in 4to. prepared by him for the press; together with *Arcana Medicinalia*, published at the end of the second edition of *Pharmacopœia Bateana*, by James Shipton, apothecary, at London, 1691, in 8vo." —Birch's *History of the Royal Society*, vol. iii. pp. 244, 246.

you with it, if God permit. Mr. Borel understands English very well. I wish I had my former pension, he should have had Dr. More's excellent book before this time. I have read what Dr. M.[ore] hath witnessed concerning those choice books & observations made ready by Dr. Cudworth. I wish he were assaulted to purpose, from eminent persons, that he may not delay any longer what remains to be done. O that I had received but an hour sooner your letter, for then I might have sent you exactly word, what you desire to be ascertain'd from Mr. Boyle concerning the printing or dispersing of Grotius, and of Pocock's Arabick Fiction. But as soon as he gives me another visit, you shall be satisfyed G.[od] w.[illing.] And when I write again to Dr. Horne, you may be satisfy'd of all your Leyden desires. If I see Dr. More, I shall ask him, whether his Book be presented to his Majesty, and if it be not done yet, urge that it may be done by Lord Conway.[1] No fitter person then he to present it. And I am perswaded the King would highly approve of it. I pray direct me where Mr. Hunt lives or keeps for the most part. I shall long to have your promises about the renowned Spenser, and shall very willingly make search after any pieces of his, as well in Ireland as in England. I am expecting that Bentivolio would bestow one of his Books upon me. If it came in his mind, I am perswaded I should have it from his hands. Do you never write to him? S^{r} about 5 or 6 weeks ago I had the beginning of a fit of the dead palsy, and am daily affraid of another fit. But the stone also continues most heavily upon me. Thus beseeching God to strengthen & prolong your days, as a very publick blessing, I take my leave, remaining always as long as there is any life or stirring,

Hon^{d} S^{r}

Your most heartily devoted, &c.

Jan. 1, 1660. S. Hartlib.

[1] This was Edward Conway, third Viscount Conway, who succeeded his father, Edward, second Viscount Conway, in 1655. He was afterwards created Earl of Conway, but died in 1683, without issue, on which his titles became extinct. He was the husband of the learned lady, noticed page 140.

Sr. If you desire to have any more of the Bohemian Church Government, deal freely with me, and you shall have as many as you please.

Dr. Whichcote in a Letter to Dr. Worthington, Jan. 2, 1660–1.

—— I believe Mr. Marsh never had to do in the Exchequer, had no place under the Treasurer but words only: He is gone into Ireland to a great living about Cariefergus as I hear. For my cosin Paul, it is not desired, you should keep one in your house, to instruct him: That had only relation to your own clause in your note, that you would keep a reader for the church, & therefore wished some such additional employment for him. If you can (as in your letter) spend a quarter of an houre in the morning & another in the afternoon to instruct him, it will be sufficient & satisfactory to his father. So the 30lib will rest in your self, for his diet &c. My brother is highly pleased to have him with you, in a way preparatory for ye University, & intends to send him to you soon after these holydays: But I have not seen him, since your letter to me — I doubt, I shall not stir abroad this month, through my old infirmity, wch sends me to chirurgery & physick; so I cannot act for Mr. Hartlib, as I would. ——

From Almanack.

Jan. 6, 13, & 20, 1660–1. I preached at Ditton. Jan. 27. I preached at Milton. Jan. 30, & Febr 3, 1660-1. I preached at Ditton.

Febr 4. Cousin Paul Whichcote came to live with me at Ditton.

Febr 17 & 24, March 3, 10, 17, & 24. I preached at Ditton, & March 31.

Dr. Worthington to S. Hartlib.

Sir,

Yours I receiv'd last week; which exprest a great desire of the catalogue of those pieces of the renowned Spenser, which are only mentioned, but were never yet printed. This I now give you, as it was collected out of several scatter'd intimations of them in his printed works. Worthington's Miscellanies, p. 234.

1. A Translation of Ecclesiastes.
2. A Translation of Canticum Canticorum.
3. The Dying Pelican.
4. The Hours of the Lord.
5. The Sacrifice of a Sinner.
6. The 7 Psalms.
7. His Dreams.
8. His English Poet.

{ These 2 were promised by E. K. to be set forth with his Comment. Which E. K. was he that did comment upon Spenser's Kalendar.

9. His Legends.
10. Court of Cupid.
11. His Purgatory.
12. The Hell of Lovers.
13. A Sennights Slumber.
14. His Pageants.[1]

[1] To this list of Spenser's lost works may be added :—

15. Nine Comedies.
16. Stemmata Dudleiana,
17. Epithalamion Thamesis.
18. Sonnets.
19. Translation of Moschus's *Idyllion of Wandering Love.*

Of these pieces, none of which have ever been retrieved, his conclusion of the *Faery Queen* and his *English Poet* are unquestionably those, the loss of which is most to be regretted. It is evident from Worthington's remarks, that he had paid peculiar attention to this delightful poet. Perhaps his acquaintance with Dr. Henry More and Dr. Joseph Beaumont had imbued him with a fondness for the author on whom those two writers had modelled their poetical efforts. Certainly it is a pleasant variety amid all the crowd of divines, philosophers, and commentators, who are celebrated throughout this Correspondence, to find ourselves even for a short space in company with him who sang,

"A gentle knight was pricking on the plain."

These are the smaller poems of his, besides many others in the hands of noble persons, and his friends. He had for his friends Sir Philip Sidney, (whom, as also the Countess of Pembroke, he highly honoured,) Sir Walter Raleigh, Mr. Gabriel Harvey,[1] besides E. K. who wrote the Comment upon the Shepherd's Calendar; and others whose initial letters of their names only are set down, as R. S., H. B., W. L., G. W. senior,[2] which need some Oedipus to discover them. But the greatest want is of the other six books of that incomparable poem, the Faery Queen; of which only 2 canto's and 2 stanza's of another canto are printed in the folio.

And this is an account of all that I have seen of his printed, except a short Discourse of Ireland in prose.

The printer in one place intimates, that divers of his poems were disperst abroad in sundry hands; and some were purloyn'd from him since his going into Ireland. These (if not quite lost) may perhaps lie hid in some libraries or closets. He lived heretofore in the north of England,[3] and in the south, viz., Kent, as is intimated by the Kentish Downs, so often mentioned by him.

[1] These four names require little assistance from a commentator. Why are we yet without a new and complete edition of the works of Sir Philip Sidney, and a careful collection of his now scattered correspondence?

[2] E. K. has been supposed by some writers to be an Edward Kirke or King, and by others it has been conjectured that the poet and the commentator, by whom this signature was adopted, are the same person. R. S., Todd explains with sufficient latitude, by Robert Southwell, or Richard Stanyhurst, or Richard Smith, or Richard Stapleton; W. L., by William Lisle, and G. W., senior, by George Whetstone.

[3] From the admitted fact of Spenser's temporary residence in the north of England, and from the frequent recurrence of his Christian name Edmund, and that of his younger son Laurence, in the descents of the Spensers of Hurstwood, near Burnley, it is contended by Mr. F. C. Spenser of Halifax, (see *Gentleman's Magazine*, August, 1842,) that the poet belonged to that family. I confess, with every inclination to embrace the hypothesis, I do not consider that the evidence yet adduced can warrant any such conclusion. Two points are distinctly stated by the poet himself: that he was born in London, and that he was of the family of the Spencers of Althorp, between whom and the Lancashire Spensers there seems to have been no relationship. He says:—

> "Merry London, my most kindly nurse,
> That to me gave this life's first native source,
> Though from another place I take my name,
> An house of ancient fame."

Next to his Faery Queen, I should most desire to see the English Poet, and the Divine Poems: for that in his latter years he most relish'd the more divine strain of poesie, appears by several passages in his printed poems.

There is another author, whose remains are most worthy to be retriev'd: I mean Mr. Ainsworth,[1] whose excellent Annotations upon

The "house of ancient fame," can surely scarcely be applied to Hurstwood, or Filley Close, in the Forest of Pendle, or to any family of Spensers, who never rose above the rank of yeomen or smaller gentry, at either of those places. Till some stronger proofs are afforded of the poet's connection with Lancashire, I fear Pendle Hill must be satisfied with having afforded inspiration to George Fox, and refuge to Mother Demdike and her unhallowed crew, and must withhold its claim to be considered as the Parnassus of England.

[1] From

"Magic Spenser's wildly warbled song,"

we pass by rather an abrupt transition to the learned separatist Henry Ainsworth, whose MSS. here referred to, and after which Worthington seems to have prosecuted a very diligent search, do not appear to have been recovered, with the exception of a portion of his correspondence preserved by Limborch. (*Epist. Viror. Præstant.*, p. 74.) For the life of this eminent Rabbinical scholar, see the *Biography* prefixed to the Edinburgh reprint of his "Communion of Saints," 1789, 12mo, by Dr. Stuart, and Brook's *Lives of the Puritans*, vol. ii. p. 299. The fullest account, however, of Ainsworth, and the controversies in which he was engaged, and there are few more curious histories, will be met with in Hanbury's *Historical Memorials relating to the Independents or Congregationalists*, vol. i., London, 1839, 8vo. His earlier career seems to be entirely unknown. Soon after the year 1592–3, he is found in close alliance with the Brownists, then in exile, "in a blind lane at Amsterdam." He is said to have been a porter to a bookseller, who discovering his skill in the Hebrew language, made it known to his countrymen. Mr. Roger Williams, founder of Providence plantation in New England, informs us that "he lived upon ninepence a week, and some boiled roots." When the Brownists were settled at Amsterdam, they erected a church, as they thought, according to the model of the New Testament, choosing Francis Johnson for their pastor, and Ainsworth for doctor or teacher. In 1596, Johnson and Ainsworth drew up a confession of their faith in Latin, which was reprinted in 1598, "the year of the last patience of the saints," and dedicated to the universities of St. Andrews, Leyden, Heidelberg, Geneva, and the other universities of Scotland, Holland, Germany, and France. The church so established soon split into parties, and the weapon of excommunication was eagerly laid hold of by each of the differing sections. Francis Johnson succeeded in expelling his father and brother, the latter of whom kept the contention alive in a "Discourse of certain Troubles and Excommunications in the banished English Church at Amsterdam, in 1603."

the Pentateuch, &c., sufficiently discover his great learning, and his most exact observation of the proper idioms of the holy text; with every jota and tittle of which he seems to be as much acquainted as any of the Masoreths of Tiberias. I have been told that

Amongst Ainsworth's controversies, which were numerous, the most amusing is that with the profound Rabbinical scholar, Hugh Broughton. It is on the very important point, in which, as Heylin says, all the dyers of Amsterdam were concerned, whether the High Priest's ephod was of silk or wool, and whether its colour were of blue, or scarlet, or green. Had the most vital interests of religion been at stake, the war could not have been carried on with more vigour, earnestness or activity. The papers which passed between the two opponents are contained in a rare pamphlet entitled, "'Certain Questions concerning — 1. Silk, or Wool, in the Highpriest's Ephod. — 2. Idol Temples, commonly called Churches. — 3. The Form of Prayer, commonly called The Lord's Prayer. — 4. Excommunication; &c. — Handled between Mr. Hugh Broughton, remaining of late at Amsterdam, in the Low Countries, and Mr. Henry Ainsworth, Teacher of the Exiled English Church at Amsterdam aforesaid. — 1 Thess. v. 21. — 1605,' 4to. F. B., probably Francis Bright, states, in the Introduction, that these writings came 'lately' into his hands, and that 'there were some both from the one and the other that wrote them committed unto me for the delivering them;' and, 'if I would, to take a copy.' Presuming that 'both parties' were 'willing to have them seen,' he ventured to publish them 'in print,' and desires 'both the authors' to take this his doing 'in good part.' Broughton had, 'in a book of his, to the King, lately set out, Concerning Corruption in Handling of Religion,' taken occasion to reflect on 'our translation' of the Bible, for composing the Highpriest's Ephod of 'blue *silk*, purple, and scarlet, and white twined silk.' He affirms that, on the contrary, the Jews hold, universally, that 'wool' and 'linen' were the constituents; not the thread of the 'unclean worm;' consequently 'the worm, unclean by ceremony, might not be in ceremony figuring holiness.' He concludes, 'this error, our reverend Fathers will amend'; meaning, in the 'revised' version to be put forth by the King's Commissioners. Ainsworth having incidentally fallen upon the text, as in the 'common translations,' says, for this word, silk, 'a clamour of error was raised.' He took up his pen to support the old version, in an argument evincing familiarity with the Hebrew authorities, and closed it with the words, 'This for the present, till better assurance of the contrary.' Broughton called it 'a tedious writing,' and 'senseless;' adding, 'If you mean to confute my book, put a style promising so much; and follow it logically, without idle citing of men to by-purposes; and I will print your words, and a reply.' Having adverted to his first position, and made further remarks connected with it, Ainsworth proceeds, 'For this writing, you reproach me, who rather should have instructed me with meekness if I had missed . . . I am still of judgment it is neither error nor corruption in religion, to keep the common name of 'silk.' . . And, to conclude 'because it was silk, that it was silk of worms,' hath

there are these MSS., of his, viz., his Comment upon Hosea, Notes upon S. Matthew, and Notes upon the Epistle to the Hebrews: which latter he was the more prepared for, by reason of his former labours upon the Pentateuch; the Epistle to the Hebrews being

no better ground than their assertion which say 'the Fathers were in *hell* because they were in *hades*;' seeing 'silk' is a general name, as well for that which naturally groweth, as for that which the worms make . . . The answer of your book belongs not to me; with the thing which concerneth me, I deal as is meet, according to my measure.' Broughton retorts, 'If you were mistaken for the equivocation of 'silk,' wit would you should have opened yourself; seeing our Copes, imitating Aaron's Ephod, have the silk of the worm . . . Your Judaism, that condemns all our Christian Churches as godless buildings, hath lost all right of disputing: so your befooling of saying The Lord's Prayer according to the express commandment; and making phrases of words, to mean matter of such effect; and your excommunicating for 'baptizing in the Dutch Church;' these desperate, *athean*, parts, tell others, that you are not a Church, but a synagogue of Satan . . . Your blindness breedeth saucy malapertship. 'Peace' you hate most deadly, that revile our holy buildings, and befool all Christendom for fifteen hundred years.' Ainsworth tells him, 'As for myself, I rely not upon any Man's authority; though I reverence and regard their help, as is meet. The Word of God, how 'short' soever it be written, giveth sufficient light to the eyes, and understanding to the simple . . . It is yourself that fail in the 'equivocation,' though you will not acknowledge it; for, when the translation giveth 'silk,' you conclude it to be of 'the worm;' and now, to help yourself, flee to the 'Copes;' as if the Bible had been translated out of the Pope's wardrobe." Broughton's treatment of Ainsworth was contemptuous enough. "He cannot," said Broughton, "as an Ebrician or Grecian in learned schools would, grammatically expound one line of either Testament." Both were doomed in their turns to suffer under the unsparing and inimitable ridicule of Ben Jonson, in whose *Alchemist* and *Stable of News* the great Rabbi and the Saints of Amsterdam are depicted in imperishable colours. There is no incident in Ainsworth's biography more striking than the reported manner of his death, which took place at Amsterdam. It is said, that having found a diamond of great value, he advertized it, and when the owner, who was a Jew, came to demand it, he offered the finder any gratuity he would desire. Ainsworth, though poor, requested only of the Jew that he would procure him a conference with some of his Rabbis, upon the prophecies of the Old Testament relating to the Messiah, which the Jew promised, but not having interest to obtain such a conference, it was thought that he contrived to get Ainsworth poisoned. This is said to have happened in 1622. (Neal's *Puritans*, vol. ii. p. 47.) Other accounts say, that he obtained the conference, and so confounded the Jews, that from spite and malice they in this manner put a period to his life. (Brook's *Puritans*, vol. ii. p. 302.) A list of Ainsworth's works will be

Moses unveil'd. Mr. Cole, (a bookseller at the Printing Press, in Corn-hill,) told one, that he had once these MSS., in his keeping, and thought to have printed them; but that a kinsman (or a son, I do not so well remember,) of Mr. Ainsworth's at Amsterdam, and John Can,[1] could not well agree, either about the right of disposing the copy, or the price for the MSS. I have heard that Mr. Nye,[2] or Mr. Jessey,[3] knew something of these MSS. If they

found in Brook, vol. ii. p. 302, and Chalmers's *Biographical Dictionary*, vol. i. p. 261; and in Hanbury's *Historical Memorials*, vol. i., his various tracts are noticed at length, and extracts from each given. The work by which he is more generally known, is his "Annotations on the Pentateuch, Psalms, and Solomon's Song," which were collected and printed in London, in one vol. folio, in 1627, and again in 1639, and of which an edition has recently been published in 8vo. Amongst Biblical Commentaries they still maintain a high rank; for in knowledge of Hebrew and of Rabbinical literature, Ainsworth, notwithstanding Broughton's depreciating character of him, had scarcely any superior.

[1] John Can, or Canne, is said to have succeeded Ainsworth as teacher of the Church at Amsterdam. Little is known of his personal history. Soon after the meeting of the Long Parliament he returned to England, and ultimately subsided into a fifth monarchy-man, (Paget's *Heresiography*, p. 282.) He dates his "Query to William Prynne," 1659, 4to, from his own house, without Bishopsgate, London, and is described by "Rabbi" John Rogers, in a preface to Canne's "The time of the End," 1657, as "an aged brother and companion in tribulation," and as an "old sufferer and standard against the prelates and tyrants old and new." When his death took place is unknown. Brook's *Lives*, vol. iii. p. 332; Hanbury's *Memorials*, vol. i. p. 515.

[2] The famous sectary, Philip Nye, was a native of Sussex, descended from a good family there, and born about 1596. He was educated at Oxford, and having afterwards entered into holy orders, became obnoxious to the censures of the Ecclesiastical Court, to avoid which he went with others of his persuasion to Holland, in 1633. Returning to England in 1640, "he was soon after made minister of Kimbolton, in Huntingdonshire, by Edward earl of Manchester. In 1643, he was appointed one of the assembly of divines, became a great champion of the Presbyterians, and a zealous assertor of the solemn league and covenant; and was sent, with Stephen Marshall, whose daughter he had married, the same year, to procure the assistance of the Scotch, and join with them in their favourite covenant: and when, after his return, both houses of parliament took the covenant in St. Margaret's church, Westminster, he was the person who read it from the pulpit, and preached a sermon in defence of it, shewing its warrant from scripture, and was rewarded for his good service with the rectory of Acton near London. He was also one of the committee who drew up the preface to the 'Directory,' which was ordered to be substituted for the Book of Common Prayer; but, when the majority of the assembly of divines

could be recovered, so they be like the other printed works of the author, it would be a good work indeed, and might be of singular use. Nay, if they be not throughout so compleated as the author

determined on establishing the Presbyterian form of church-government, he dissented from them; and, closing with the Independents, when they became the reigning faction, paid his court to the grandees of the army, who often made use of his advice. In December 1647, he was sent by them, with Stephen Marshall, to the king, at Carisbrook-castle, in the Isle of Wight, in attendance upon the commissioners then appointed to carry the four dethroning votes, as they are now called; for which service they were rewarded with no less than £500 a-piece. About the same time also Nye was employed by the same masters to get subscriptions from the apprentices in London, &c. against a personal treaty with the king, while the citizens of that metropolis were petitioning for one. In April of the next year, he was employed, as well as Marshall and Joseph Caryl, by the Independents, to invite the secluded members to sit in the house again; but without success. In 1653, he was appointed one of the triers of the approbation of public preachers; in which office he not only procured his son to be clerk, but, with the assistance of his father-in-law, obtained for himself the living of St. Bartholomew, Exchange, worth £400 a-year. In 1654, he was joined with Dr. Lazarus Seaman, Samuel Clark, Richard Vines, Obadiah Sedgwick, Joseph Caryl, &c. as an assistant to the commissioners appointed by parliament, to eject such as were then called scandalous and ignorant ministers and school-masters in the city of London. After Charles the Second's restoration, in 1660, he was ejected from the living of St. Bartholomew, Exchange; and it was even debated by the healing parliament, for several hours together, whether he, John Goodwin, and Hugh Peters, should be excepted for life: but the result was, that if Philip Nye, clerk, should, after the 1st of September, in the same year 1660, accept, or exercise, any office, ecclesiastical, civil, or military, he should, to all intents and purposes in law, stand as if he had been totally excepted for life. He died in the parish of St. Michael, Cornhill, London, in Sept. 27, 1672." Chalmers's *Biographical Dictionary*, vol. xxiii. pp. 276, 277. For a list of his numerous writings, see Wood's *Athenæ*, vol. ii. p. 502. In any notice of Philip Nye, Butler's description of his thanksgiving beard cannot be omitted:—

"This reverend brother, like a goat,
Did wear a tail upon his throat;
The fringe and tassel of a face
That gives it a becoming grace,
But set in such a curious frame
As if 't were wrought in filograin,
And cut so even as if 't had been
Drawn with a pen upon his chin;
No topiary hedge of quickset
Was e'er so neatly cut or thickset,

intended, yet the whole is too good to be lost or embesil'd [embezzled.] Perhaps you or Mr. Dury may be acquainted with the forementioned persons in England; or could by some understanding persons enquire of this business at Amsterdam. If the MSS., can be found, and may be purchased at a fit rate, there is no fear of being

That made beholders more admire
Than China plate that 's made of wire,
But being wrought so regular
In every part and every hair,
Who would believe it should be portal
To unconforming inward mortal?"

[3] [See p. 266.] Of Henry Jessey, or Jessie, some particulars will be found in Wood's *Fasti*, vol. i. p. 236, and Grainger's *Biographical History*, vol. ii. p. 194. A short account of him was published under the title of "The Life and Death of Mr. Henry Jessey, late Preacher of the Gospel of Christ in London," 1671, 16mo; which Wood says is "full of ridiculous and absurd cantings." He was born at West Rowton, in the North Riding of Yorkshire, 3rd September, 1601, and died in London, 4th September, 1663. "Being then," I use the words of Wood, "the oracle and idol of the faction, he was, on the 7th of the same month, laid to sleep with his fathers, in a hole made in the yard joining to Old Bedlam, near Moorfields, in the suburbs of London, attended with a strange medley of fanatics (mostly Anabaptists,) that met upon the very point of time, all at the same instant, to do honour to their departed brother." Neal writes of Jessey: "he laid the foundation of the first Baptist Congregation I have met with in England." But see Hanbury's *Memorials*, vol. i. p. 293, and Crosby's *History of English Baptists*, vol. iii. pp. 41, 42. A list of Jessey's tracts, nine in number, is given by Wood, who also observes, that he had a principal share in "Mirabilis Annus, or the Year of Prodigies and Wonders," published in two parts, 1661–62, 4to, which the Oxford historian styles, "an imposture of a most damnable design." It is a very extraordinary collection of portents, prodigies, and judgments; a sort of general discharge of heaven's artillery against the church and royalist party. "The devil, in the likeness of a bishop, appears to a scholar in Magdalen College, Oxford.—Two hogs come into the Cathedral at Canterbury.—One reading the Common Prayer was strucken sick and died.—A gentlewoman speaking against the fanatics was struck speechless, and afterwards died.—One rejoicing that Mr. Peters was to be hanged, a great dog flew upon him, and did bite several holes in his body.—Dr. Barten Holiday, as he was administering the sacrament, fell down and so wounded himself, that he could not proceed to officiate any further.—An innumerable company of spiders seen marching up one of the streets of Bury.—Fiery clouds and meteors seen in Piccadilly.—A woman envious against a godly, able minister, *that was newly turned out of his living*, wished her fire in his belly, which fire burned her own house and many others before night.—Mr. Constantine, a minister in Cheshire, being injuriously dealt with and persecuted

a looser. His other works have always sold well, and at a good price; and were bought by men of different perswasions from him; who did esteem him for his modesty and singular learning, and were much obliged to him for his skill in Jewish antiquities, lighting their candle by his.

This business I think is worthy of consideration.

Have you any of the old edition of Lasitius[1] his History of the Bohemian Fraternity? I wonder that the new edition did not take in those Addenda, which were printed at the beginning of the old edition; and that this new edition hath not the Excerpta of the

by the patron of the living, where he was settled, (that is, turned out of it,) it pleased the Lord to send great swarms of lice to this gentleman (the patron,) wherewith he was grievously infested, and within a short time died of this noisome disease." Never, surely, were the

"Noctivagæque faces cœli, flammæque volantes
Nubila, ros, imbres, nix, venti, fulmina, grando
Et rapidi fremitus et murmura magna minarum,"

in more constant requisition than in these eventful years. The "Mirabilis Annus" with all its absurdity, led to one good result. It produced Spencer's learned and masterly "Discourse concerning Prodigies," the first edition of which was printed, London, 1663, 4to; and the second, with his "Discourse concerning vulgar Prophecies," London, 1665, 8vo.

[1] Johannes Lasitius, a Pole of good family, in the sixteenth century, was the author of several books. He travelled in the character of envoy from Stephen Battori, king of Poland, and was living in the year 1599. Genebrard (*Chronol.* p. 756,) gives him a very unfavourable character. "This man," says he, "favoured the Anti-trinitarians about the year 1565. Soon after he turned Calvinist, and then became a Bohemian brother, or a Picard, and in the year 1582, he declared himself a Lutheran, in a work printed at Spires, on the religion of the Mahometans. It is to be feared, that loaded with his sins, he will become a Mahometan himself next year. He is very angry with those who assert that Mahomet is the antichrist, and who apply to him the number 666, which is mentioned in the thirteenth chapter of St. John's Revelation. Those who have seen him will not wonder at it, for his gross bulk shows that he was born only for his belly." The first edition of Lasitius's valuable treatise, "De Moribus et Institutis Fratrum Bohemorum," which forms the eighth book of his "History of the Brethren," was published by Comenius in 1649, with excerpts from the other seven books, which appear to have been lost. This was reprinted at Lesna, 1655. In the succeeding edition, which was also edited by Comenius, and appeared at Amsterdam, 1660, 12mo, these excerpts were omitted.

7 other books. When this edition is spent, why should there not be an edition of the whole 8 books written by Lasitius? That would make the story more complete.

I receiv'd a letter from Dr. Whichcote, who is sorry that he cannot move abroad in your behalf, by reason of his illness. He has been under the hands of physicians and chirurgeons. You told me in a late letter of your illness also. I fear you do not take that refreshment of air and moderate stirring in the fields, as you should; and that your sitting so much, or keeping within doors, does impair your health. The righteous man must be merciful to his beast and body.

What did I heretofore talk of a donative, or an hospital, or some such way, which you wrote you were uncapable of? I think there are hospitals, the master of which is not required to be a divine; and if your friends of the Council (Lord Valentia,[1] &c.) could have got some such preferment of the king, I thought it would have been for your advantage, and without great trouble. But if a donative of, or near £200 a year (and such there are,) had been possible to be obtained for you, I know some that would have thought you more fit to be ordained than divers who are; and would have wish'd you not to have hindered your self from being capable of such a donative.

You see I have exercised you with a long letter. I will now only add, that I am

Yours affectionately,

Jan. 11, 1660. J.[ohn] W.[orthington.]

[1] Arthur Annesley, better known by his subsequent title of Earl of Anglesey, which creation took place, 20th April, 1661. For full particulars of the life and writings of this eminent personage, who was one of the most learned of the nobility, and thoroughly understood the government and constitution of his country, the reader may consult the *Biographia Britannica*, art. Annesley, (Arthur). Few historical characters have been more mercilessly treated. Anthony Wood gives him little quarter, and Horace Walpole still less. Roger North slyly says of him, in his character as an author, "At the revolution, Sir Peter Pett and his lordship (Lord Anglesey,) published books, wherein one of the chief performances lay in the commending each other." Burnet with still greater severity of him, as a politician,

S. Hartlib to Dr. Worthington.

Much Hon^d S^r

I just now rec^d your last of Jan. 11, 1660. I thank you for the catalogue you sent of renowned Spenser. I shall enquire most diligently after all those pieces you have named as well in Ireland as England. And if I speed in any place, you shall soon hear of it. I shall also enquire most carefully after all Mr. Ainsworth hath written yet unpublished. Mr. Dury is a great lover of his writings. Whatever he or I shall learn further, you shall know it G.[od] w.[illing.] I have given notice of Dr. More's excellent book beyond seas, but my giving notice heretofore of such treasures was to send at least one copy of the book itself, w^ch now is impossible for me to continue. I cannot hear yet that Dr. More is returned to London. I long passionately to speak with him. I thank you heartily for your resolutions to mind Dr. Cudworth of his more lasting treasures, to bless all the children of wisdom with the publication of them. Bentivolio's book will be very welcome, whenever it can be sent. I am not a little troubled, that I can hear no oftener from Mr. Beal. I never heard before of Mr. Thristcross, but give you many thanks for discovering so worthy a person to me. I have not any copies more of the old edition of Lasitius's History, nor could I ever learn that the whole edition of the 8 books were extant, the fire of Lesna having consumed them. I could never see the Book de Fuliginio. Mr. Comenius writes lately as followeth: — "Vide quid mihi, dum Relationem illam tuam legerem, in mentem venerit. Habeo sub manu elegantissimum libellum contra Atheos et Infideles jejunosq; Christianos fidei suæ mysteria non intelligentes, jam ante duo secula (a Raymundo de Sabunde)[1] conscriptum, tam sapienter ut nihil simile usquam

Baker's Camb. MSS., see p. 55.

"He stuck at nothing, and was ashamed of nothing. He was neither loved nor trusted by any man on any side, and he seemed to have no regard to common decencies, but sold everything that was in his power, and sold himself so often that at last the price fell so low that he grew useless." (Burnet, vol. i. p. 134, folio ed.)

[1] Comenius's modernization of the well-known "Theologia Naturalis" of Ray-

extare persuasus sim. Sed habet prægrande vitium, stylum (illius sæculi) obscurum et magna ex parte barbarum, tautologiasq, infinitas; quare paucis notus est, paucioribus legitur, paucissimis intelligitur. Quod ego indignatus Socinisticæq, proterviæ nihil solidius opponi possi ratus, cæpi jam a biennio (subsecivis horis) eum contrahere latiniore stylo. Estq, jam non interpolatio solum illa, sed et typis descripta ad umbilicum perducta, ut intra duas Hebdomadas in lucem ire possit (jam enim index excuditur). Præfationem vero ad Lectores hodie absolvi," &c. Thus far he. The book I hinted of D. D. is not yet under the press. I am very sorry for worthy Dr. Whichcote's sake. I am still very crazy, my pains not suffering me to stir abroad. But though I cannot see, how deliverance from my troubles shall come, yet the Lord is faithful, who hath promised, he will not leave us nor forsake us. In which expectations I rest ever

Much Hon^{d} S^{r}
Yours most entirely, &c.

Jan. 15, 1660. S. Hartlib.

The Marquis of Ormond is likely to go into Portugal to fetch the Princess of Portugal, to be married to our King.

mond de Sebonde, or Sabonde, which was subsequently published at Amsterdam, 1661, 12mo, never became popular, and has met with little notice. Of this neglect, Comenius feelingly complains in his "Unum Necessarium," (Amst. 1668, 4to.) His words are, "Admirabile specimen ante duo secula dedit Raymundus de Sabonde libro cui titulum fecit Theologia naturalis sive Creaturarum Liber. Ubi creaturis omnibus in classes quatuor (secundum esse, vivere, sentire, intelligere,) distributis, omnia quæ ad Dei et hominis cognitionem æternamque illius gloriam et hujus salutem spectant tam apodictice deduxit, ut contradicere non liceat. Liber est capitum 330, Venetiis, Lugduni, Francofurti, editus; ob prolixitatem tamen et eorundem crebram repetitionem stylique (quam a sui seculi barbarie traxit) scabritiem paucioribus quam optandum erat notus aut lectus ideoque a nobis contractior et lucidior Amsterdami nuper editus. Sed jacet sic etiam merx sine emptore, mundo inter margaritas et quisquilias non distinguente, labyrinthisque suis potius quam subministratis undecunque Ariadnes filis attendente." Comenius's improved edition, which has considerable merit, has now become a rare book. The original work, it is scarcely necessary to observe, was translated into French by Montaigne, whose "Apology for Raimond Sebond" forms the longest, and not the least interesting of his essays.

In a Letter to Mr. Hartlib Jan. 21, 1660–1.
[From Dr. Worthington.]

—— I am sorry to hear of the troubles of our noble friend.[1] I thought there had come some thousands by his marriage — the like news I receive concerning some others, chiefly by reason of y^r being engaged in the purchases of such lands, as I was always against the meddling with, & some I prevailed with to part with them heretofore. As for that little subsistence, for w^ch I take pains here, if we be frugal & be moderate in our desires, we may think ourselves rich for having so much: w^ch yet others would not. God be our sun & shield, & give us grace & glory, neither poverty, nor riches, but food convenient: & let his will be our food, the savoury meat, w^ch our souls love. ——

Dr. Whichcote in a Letter to Dr. Worthington Jan. 25: 1660–1.

—— Mr. Marsh went for Ireland, before I came last from Cambridge. Your letter to him is delivered to Mr. Croon. I hope, my malady is in a good way of cure. ——

Sir Jeremy Whichcote to Dr. Worthington.

These for the Rev^d & his worthy Friend & Kinsman
Dr. Worthington, at his house near Cambridge.

S^r Advising with my honoured brother Doctor about the disposing of my son (to whose education I would not be wanting) he recommended him to you (in case you should be willing to receive him) the w^ch motion as at first I suckt in with no small greediness so (upon knowledg of your approbation thereof) with no less satis-

[1] Mr. Brereton.

faction & content, I have sent him to you, to be ordered & disposed in all things, as you shall think fitting, & find him capable of: Assuring you, that shall be most gratefull to me, w^ch^ you shall judg proper for him. Some lessons he hath learnt upon the viol, & some dances; & I also intended, he should have been taught to sing, had not Dr. Fuller's advancement to a Deanery broke up his school: w^ch^ whether you shall think fit, that he shall now further proceed in, I leave to you. When you judg him fit for the University, I would have him a Fellow-Commoner in such college, & under such tutor, as you shall approve for him. A little mony now & then I would have him have for his expences, so he be not vain therein. And for his apparell such (when he shall need) as you shall order for him. In short S^r^ I beseech you, order him as your own son. I have charged him to be obedient to you, as to his own father. What my brother hath intimated for his maintainance, shall be punctually payd, together with such bills of disbursments, as you shall from time to time order for him, & pay unto him, upon any letter from you, directing me to whom. I have returned you 20^lib^ by this inclosed Bill of Exchange in part, untill I shall receive your order for further payments. This is all, S^r^ I have at present to trouble you with (after the acknowledgment of the great obligation you have herein layd upon me, & the tender of my most hearty affections to yourself & lady) but to subscribe myself

Your very humble servant

Jan. 31, 1660. Je.[remy] Whichcote.[1]

[1] Sir Jeremy Whichcote, of the Inner Temple, London, and Hendon, in the county of Middlesex, Baronet, one of the Justices of Peace and Deputy Lieutenants as also Colonel of the militia for the said county, was born September 28th, 1614, at Stoke in the county of Salop, and departed this life June 22, 1677. He married Anne, eldest daughter to Joseph Grace, citizen of London, by Anne his wife, daughter of John Brereton of Namptwich, in the County Palatine of Chester, and Anne his wife, sister to Sir Paul Pindar of London, Knight, sometime ambassador at Constantinople. By which Anne, Lady Whichcote, he had issue seven sons and two daughters. Sir Jeremy, for many years previous to his death, held the proprietary wardenship of the Fleet, which he purchased at first in order to promote the Royal interest, and for that purpose officiated sometimes himself during the exile of Charles II., whereby he did his Majesty great service in sheltering his agents, and particularly once preventing a treacherous design laid against his Majesty's person.

Dr. Whichcote in Letter Febr 18, 1660–1.
[To Dr. Worthington.]

—— I shewed your letter to my brother S^r^ Jeremy, who took great content, in your report & opinion, concerning cosin Paul.——

In a Letter to Christopher Whichcote Esq. Febr 19, 1660–1.
[From Dr. Worthington.]

—— A little while since cousin Paul Whichcote came to me. He is to go into the University, & I was desired to bestow some directions upon him for his studies. He is passt the trouble of grammer, else I should have advised, that he might have kept at school, I having not time for such foundation work, w^ch^ yet is most necessary to be laid with care. He is apprehensive & studious. ——

S. Hartlib to Dr. Worthington.

Hon^d^ S^r^

I have a dangerous disease besides the tormenting stone, hanging about me. If it should encrease, I hope God will shorten my days: for I shall be then altogether useless, both to particular friends and to the publick. It's called in English the dead palsey, w^ch^ is a more dispatching disease, then the other grievous disease. But let God's will be done, w^ch^ is always very righteous and holy, and therefore should be most acceptable to us. Whether Mr. Brereton has answered your letter w^ch^ was enclosed in yours to me Jan. 25, I cannot perfectly tell, but as I remember on Sabbath-day last he told me that he was yet owing you an

Baker's Camb. MSS., see p. 55.

Upon whose restoration he was honoured with the title of Baronet, by letters patent bearing date at Brussels, April 2, 1660. He was sometime Solicitor General to the Prince Elector Palatine, who always retained a kind remembrance of his good services. — Collier's *Hist. Dict.*, vol. ii. art. Whichcote (Sir Jeremy).

answer to a letter. I cannot learn yet any satisfactory answer concerning Ainsworth, but Mr. D.[ury] being in the Low Countries will be able to give me account. He did propose to enquire also into the Elect.[or] of Mentz's design of reconciliation, of w^ch^ I sent you a draught. And you was pleased to send me another, w^ch^ I conceive to be more perfect. My paper miscarried with a letter, w^ch^ had many choice matters in it. I have not yet seen Bentivolio, but the worthy author was pleased to give me a visit, excusing that he could not get one for the present, and bestowing two pieces upon my necessities, for w^ch^ I gave him my very hearty thanks. The book Olbia be pleased to accept. I cannot hear ought yet of Mr. More, but have often occasion to mention his elaborate book in Fol.[io.] I should be glad to speak with the learned author of it, if he comes to London. No news of Buxtorf. I rest always

Hon^d^ S^r^

Yours most entirely, &c.

Feb. 26, 1660. S. Hartlib.

S^r^ Jeremy Whichcote in a Letter March 7, 1660–1.

[To Dr. Worthington.]

S^r^ I received not yours of the 26th past, before the 7th instant, I am very glad to receive from you so good a character of my son, for whom I am much obliged to you. Whatsoever you think him fit for, & shall direct him in, fully satisfies me. I hope he will be diligent. ——

Dr. Worthington to S. Hartlib.

Sir,

Worthington's Miscellanies, p. 239.

Yours of Febr. 26, came to me on Saturday last, March 9th. I thank you for Olbia; which as yet I have not time to read through. I doubt by what I have view'd in several places, that there is much of imagination in it; and that which is short of a

satisfying account of the reason of our faith. There are some kind of dictates in writings which require an easie reader; for they being gratis dicta, if they be not received with a blind faith, or upon a partial respect of persons, signifie but little. But the pure and useful religion need not fear the most severe examen.

I have sent you the Verses upon the Questions at the Minora Comitia on Ash-Wednesday last; of these 9 several papers you may give one to Mr. Brereton, and dispose the rest as you think best. One of the questions is in opposition to the master-notion of Mr. Hobs. I wish he would consider well Dr. More's last book; for I suspect men of that leaven have but mean thoughts of Christianity, if indeed any at all.[1]

Your friend now in Lowe.[ountries] may be better enabled to know, whether those learned MSS., upon those parts of the Scripture may be retriev'd; and he may perhaps see Leyden, and be certainly informed, whether Cocceius and Elzevir have procured Petitus his learned labours. It would be a great reproach to them, having notice of such a treasure, not to purchase it; when as they may pay themselves out of advancing the price of the book, and thereby enrich themselves, as well as enrich the world with so useful papers.

By your late silence I fear'd what your last letter doth relate, viz., your sickness, which it seems is more than your old malady: wherein I do truly sympathize with you. I doubt not but you

[1] "Even Mr. Hobbes himself, as I have been informed, hath been heard to say, That if his own philosophy was not true, he knew of none that he would sooner like, than More's of Cambridge." (Ward's *Life of More*, p. 80.) In Sir William Molesworth's beautiful edition of Hobbes, the public have now an opportunity of becoming acquainted with one of the greatest of English authors, one whose merits of style alone, putting aside all considerations of the depth of judgment, of thought, and piercing sagacity, of which it is the vehicle, are such, that no one who is unacquainted with his writings, can have formed a just idea of the power of language generally, or, if an Englishman, of the compass, nice adaptations, and flexibility of his own. There is no work more anxiously looked for than a Life of Hobbes, which, it is to be hoped, his editor will speedily give us. A fair and full analysis of his writings, and an account and philosophical estimate of his character, are desiderata still, to the disgrace of our literature be it spoken, unsupplied.

have those expert and able men about you, which will not be wanting in what may be done by them. I had an uncle that was sore troubled with that palsie, who found good by the bath. The God of wisdom and power direct and prosper such means as are most proper in such cases; that you may yet bring forth fruit in old age, and continue to serve the will of God in your generation, according to that largeness of heart which he hath given you. But if God by sickness and pains takes you off, you must not think yourself bound to tire out and over-drive your body: and when you are thus spoken to by Providence to sit still, you may refresh your self in the joyous reflections upon your former labours of love. Or if it should seem good to the Almighty (in whose hand our breath is) to discharge you from your toil and pains here, to remove you out of this lower world (which none can be fond of, nay, cannot but disrelish, if they have throughly tasted of the powers of the world to come,) I believe the loss will be to others, not to yourself; who may hope to receive the joyful significations of Euge serve bone & fidelis, intra in gaudium Domini tui. If we be ever abounding in the work of the Lord, there shall be abundantly ministred unto us an entrance into the everlasting kingdom of our Lord and Saviour. There are some who go up in triumph into the royal city. I remember that of an ancient author in Bibliotheca Patrum,

Te ferat ad Cœlum quadriga repleta triumphis.

But I would not tire you with too much reading, if these lines should find you ill; I wish I may hear it is otherwise. No more now, but the assurance that I am

Yours affectionately,

March 11, 1660. Jo. Worthington.

S. Hartlib to Dr. Worthington.

Much Hon^{d} S^{r}

Your last is dated Mar. 11. Concerning the El.[ector] of Mentz design, a privy councellor of one of the Dukes

Baker's Camb. MSS. see p. 55.

of Weymer writes to Mr. Dury (who is safely arrived in the Low Countries) as followeth: — "Concerning the other business of an agreement in religion between Papists & Lutherans, I told you formerly that I did take that motion as a meer forgery, and not worth to be enquired further for it, nor to acquaint you with it, but since you did desire me so earnestly to search for the truth of it, I have written to Mentz & other places unto several men of good intelligence, but I can tell you truly that no body here considers the business otherwise then I did, viz., to be a very lye and an invention of an idle witty Lutheran, as you will easily find yourself, if you look nearer into the particulars thereof: so that I cannot believe that the messenger that is with you from the Elector of Mentz should agitate any thing in this matter, no more then for his Master's marriage with the young Q.[ueen] of Sweden; and yet there was a rumor now hereabouts, that the Elector doth negotiate with the Pope for a syncretisme, and does intend himself to marry. If any thing of consequence in this matter comes to my notice, as it easily may, when I shall be next time at Frankfort, I shall not fail to acquaint you with it. Feb. 20, 61." And again: — "As for the syncretisme that is so much spoken of between Papists and Lutherans, I cannot get any other notice of it, but what I told you last, viz., that it is taken here by all understanding men for a meer forgery, and of no ground at all. I shall not be wanting to enquire more exactly of it at my coming to Frankfort, and if I can get any other notice of it, you shall be acquainted with it instantly. The Portugal ambassador being come back with such full ratification, we shall soon see whether that match will take effect, or if the K.[ing] will yield any ear to P.[rince] Maurice his proposals. Marpurg, Feb. 27, 1661." I thank you for so many copies of the Minora Comitia. I shall give some to Mr. Brer.[eton.] I shall write into the Low C.[ountries] for the rest of Ainsworth's unpublished MSS., as I have done already about Spenser into Ireland. I also expect to have a further account about Petitus' learned labours. I thank you heartily for all your most savoury comforts and counsels: but I am somewhat like the K.[ing] of Sweden,

Gustavus, who was so advised, as you do me in my literary expeditions. He was often advised, not to tire himself or over-drive his body: but when new occasions presented themselves, he found his spirit come to him, and had but little regard for his body. Now the Lord enable us to abound in his work, that so an entrance may be abundantly ministered unto us into the everlasting Kingdom of our Lord and Saviour. Thus you see that by the Grace of God, I am not yet tired to serve my generation. And as long as God assists me with invisible comforts and strength I shall still subscribe myself

Much Hon^{d} S^{r}

Your truly devoted, &c.

Mar. 13, 1660. S. Hartlib.

Just now I hear that Mr. Brereton is deadly sick of a burning feaver.

S. Hartlib to Dr. Worthington.

Hon^{d} S^{r}

Baker's Camb. MSS., see p. 55.

I hope you have rec^{d} my last w^{ch} was the 13 March, as I take it. Since, I have rec^{d} a letter from Mr. D.[ury] who being lately at Leyden, he is pleased to write as followeth:—"The preparations of the Turk are no news, yet the greatness of them is extraordinary. Our friend's judgment of the syncretisms is true, for except the hearts and lives of men be made soft & meek by Grace, there neither will be any agreement lasting, nor truly made upon any Gospel grounds. If there were in any of the English libraries a Josephus in MS., and that it might be lent to Dr. Coccceius, the Divinity Professor at Leyden, who is putting it forth in Elzevir his press, it would be a very acceptable service to the publick, if he could have the perusal of it. If therefore you could learn out by Dr. Worthington or any other, whether in any of the Universities, there be any such MS., you will do him and me a very special service. I am sorry that your health doth grow worse, the Lord is able still to support, as he hath done hitherto, by ma-

nifesting his power in weakness." Thus far the letter of the $\frac{15}{25}$ of March. Mr. Brereton hath been dangerously sick, but is recovering. My Lord Willoughby's[1] eldest son is dead. My Lady Willoughby is also dangerously sick, w^ch^ is all I have to add, but that I am ever

Hon^d^ S^r^

Yours very heartily, &c.

Mar. 26, 1661. S. Hartlib.

The original of this enclosed letter is from J. Ludolfus, the gallant man about the Duke of Weymar. The marriage w^th^ Portugal is very certain.

Dr. Worthington to S. Hartlib.

Sir,

Both your letters I received; that of March 13, and that of March 26. The former came to me but a little before the latter. With the first I received the paper of Ominous Appearances.[2] That from Dantzig seems strange, that Hebrew and Greek letters should be seen upon the pikes. Did they appear so near, as that they could discern each letter? And if they knew them to be Hebrew and Greek letters, could they not tell the sense and import of them? If that be true of such a letter, or patent, left upon Hevelius's Table,[3] are not the contents known? Surely much enquiring would be upon such an occasion.

Worthington's Miscellanies, p. 241.

[1] This was Francis, fifth Lord Willoughby, of Parham, who was drowned at Barbadoes, in 1666, and whose daughter Frances married Hartlib's friend, William Brereton, Esq., afterwards Lord Brereton.

[2] This paper of *Ominous Appearances* is not preserved in Baker's MSS. I have not been able to meet with any description of these "Hebrew and Greek Letters upon the Pikes," and "Letter or Patent left on Hevelius's Table," in any contemporary publication.

[3] Johannes Hevelius, a Polish astronomer of great eminence, who was born at Dantzig, of a noble family, January 28, 1611, and who died there in 1687–8, after passing a long life in scientific pursuits. He occupies the next place to Flamstead amongst the men of his day, as a diligent and accurate observer of the heavens.

What doth Comenius his edition of Raym.[ond] de Sabunde prove? Is it a new thing; or the old book in a new dress?

There was a book written by the famous Dr. Jackson [1] of the Signs of the Times. (He was a careful observer of Providences.) It was lent to some in his life-time; but since his death it cannot be retriev'd, as the publisher of his excellent works complains.

In 1641 he built an observatory in his own house, and furnished it with a quadrant and sextant of three and four feet diameter, together with large telescopes, constructed by himself. In 1679 he sustained considerable loss by the destruction of his house and observatory by fire. The whole of his instruments and library were destroyed, including most of the copies of the second part of his *Machina Cœlestis*, which had only been published that year, and which in consequence is now exceedingly rare. He shortly afterwards erected a new observatory, though on a less magnificent scale. For a list of his works, see Chalmers's *Biog. Dict.*, art. Hevelius; and for a full account of all his labours, Delambre, *Hist. Astron. Mod.*, vol. ii. p. 434, 484, and Weidler, *Hist. Astron.*, p. 485, should be consulted. His correspondence with learned and scientific men was very extensive. A considerable number of letters written to him were published by his relation, J. E. Olhoff, in 1683; but the whole body of his correspondence, and his numerous observations, in 17 folio volumes, were purchased of his family by M. Delille, in 1725. A portion of these was published by J. P. Kohlius, in the supplement to the ninth volume of the *Acta Eruditorum*, sect. 8, p. 359; the rest are in the royal observatory at Paris.

[1] Thomas Jackson, one of the greatest of English Theological writers, was born at Witton le Wear, in the bishopric of Durham, in 1579. He became first in 1593 a member of Queen's College, Oxford, whence he was elected, in the year following, to a scholarship in Corpus Christi, the College of Jewel and of Hooker. His tutor was Crakanthorp, a man scarcely inferior to any of the illustrious divines of that period, the author of the admirable *Defensio Ecclesiæ Anglicanæ*., (Lond. 1625, 4to.) of which it is gratifying to find that a new edition may be expected from the Anglo-Catholic Society. Jackson was at first a rigid Calvinist, but Dr. Neile, bishop of Durham, taking him for his chaplain, convinced him of the errors of absolute predestination. Through the joint interest of Neile and Laud he was elected president of Corpus Christi College, which office he was sworn into February 17, 1630, and in the discharge of its duties he is said to have acted with great wisdom integrity, and faithfulness. He died September 21, 1640, and was buried in the Inner Chapel of Corpus Christi College. His works, which mainly consist of a Commentary on the Apostles' Creed, were collected and published at London, in 1672–3, in three volumes folio. A new edition has recently been published at the Clarendon Press, Oxford, (1844) in twelve volumes 8vo. Few of our Theological writers have better borne the test of time than Dr. Thomas Jackson. After the lapse of two centuries, we seem in reading him to be taking up the productions of some contemporary. His phrascology has fewer archaisms than that of any divine

Your notices about that pacific paper of the El.[ector] of Mentz, are the first I received about the uncertainty or fiction.

Is the 2d part of Olbia like to come out shortly? It is said to treat of the religion, worship, laws, customs, manner of education, &c., of that place. The design promises much variety.

The post-script of your first letter made me sorry; the contents of your second letter doth refresh me, which mention Mr. Brereton's recovery. God grant it may encrease more and more. Some few men would more be miss'd and needed in the world than multitudes of another sort.

As for Mr. Dury's desire of Josephus in MS., if any such be in Cambridge, I will give notice, as soon as I receive it. But upon former enquiry none could be found. The Oxford library hath received great additions; you might write to some there to enquire, if there be an old Josephus Gr. MS., in the publick or private libraries; or if a Latin MS. it might be of use. By an old Latin Ignatius in MS., which Bishop Usher met with in Cambridge, he found out the false additionals of some Greek passages in his epistles.

Still it seems to me very strange, why a plain positive answer cannot be written, whether Coccceius and Elzevir have, or have not, procured the excellent labours of Petitus upon Josephus (the gaining of which would make the enquiry after manuscripts less necessary, he having consulted many.) Methinks Mr. D.[ury] might have resolved the question; he being upon the place.

in the early part of the seventeenth century, excepting, perhaps, Bishop Hall. Always clear, lucid, and vigorous, his learning adding to his stores of illustration, without incumbering his progress, with an original vein of thought often expressed in language eminently felicitous, Jackson is now justly installed into the rank of a classical writer in Theology, and it is not too much to say that the more he is read, the more he will be admired, and that he who is well acquainted with his works will find few questions in Divinity which he may not consider himself as prepared to grapple with. The work referred to by Hartlib is probably what Barnabas Oley, the publisher of Dr. Jackson's works, calls his "lost book of Prodigies," and not that printed under the title of a "Treatise concerning the Signs of the Times, or God's forewarning, being the Sum of some few Sermons on Luke xiii. 5, 6, 7, 8, 9;" Oxon. 1637, 4to; and in vol. ii. p. 349, of Jackson's works, fol. edit.

The question is soon asked, whether they have bought Petitus his Notes upon Josephus, or are resolved to purchase that treasure; and when the press will begin with Josephus? As also whether Elzevir hath begun with Hesychius? If I were on the place I should think it no labour to answer these few particulars.

By the enclosed of Ludolphus, I perceive the worth of his spirit. If to his skill in the Ethiopick language and MS., he had added travel and experimental knowledge of the Abyssine churches, what an excellent and compleat account of those African Christians might we expect? I had rather see his History of them, than his Lexicon of the language.

What is meant by that in the news-book, of [1]Dr. Cowley's propo-

[1] Cowley's "Proposition for the advancement of experimental Philosophy, dedicated to the honourable Society of Gresham College," and which Sprat *(History of Royal Society*, p. 59,) observes, very much hastened the contrivance of the platform of the Royal Society, was published, London, 1661, 8vo. We scarcely recognize our friend Abraham Cowley, the most ingenious of poets and the sweetest of prose writers, under his formal appellation of Dr. Cowley. What should we think of Dr. Milton? We trust Mr. Mitford will favour us with a new edition of his works, not like that of Hurd's, mutilated and imperfect, but full and entire, with a biography supplying the deficiencies and correcting the errors, both of fact and criticism, in Johnson's masterly life, which every reader is acquainted with. Cowley's "Proposition" is one in many respects similar to that of Evelyn's. (Note p. 149.) As it may be interesting to compare the two plans, which were both intended to reduce within practicable limits the grand Idea of Solomon's house, in Bacon's New Atlantis, I subjoin the main features of the proposition. "The college to be situated within one, two, or (at farthest) three miles of London; and, if it be possible to find that convenience, upon the side of the river, or very near it. That the revenue of this college amount to four thousand pounds a year. That the company received into it be as follows: 1. Twenty philosophers or professors. 2. Sixteen young scholars, servants to the professors. 3. A chaplain. 4. A bailiff for the revenue. 5. A manciple or purveyor for the provisions of the house. 6. Two gardeners. 7. A master-cook. 8. An under-cook. 9. A butler. 10. An under-butler, 11. A surgeon. 12. Two lungs, or chemical servants. 13. A library-keeper, who is likewise to be apothecary, druggist, and keeper of instruments, engines, &c. 14. An officer, to feed and take care of all beasts, fowl, &c. kept by the college. 15. A groom of the stable. 16. A messenger, to send up and down for all uses of the college. 17. Four old women, to tend the chambers, keep the house clean and such like services. That the annual allowance for this company be as follows: 1. To every professor, and to the chaplain, one hundred and twenty

sition for advancing experimental philosophy? What becomes of

pounds. 2. To the sixteen scholars twenty pounds apiece, ten pounds for their diet and ten pounds for their entertainment. 3. To the bailiff, thirty pounds, besides allowances for his journies. 4. To the purveyor, or maniciple, thirty pounds. 5. To each of the gardeners, twenty pounds. 6. To the master-cook, twenty pounds. 7. To the under-cook, four pounds. 8. To the butler, ten pounds. 9. To the under-butler, four pounds. 10. To the surgeon, thirty pounds. 11. To the library-keeper, thirty pounds. 12. To each of the lungs, twelve pounds. 13. To the keeper of the beasts, six pounds. 14. To the groom, five pounds. 15. To the messenger, twelve pounds. 16. To the four necessary women, ten pounds. For the manciples table, at which all the servants of the house are to eat, except the scholars, one hundred and sixty pounds. For three horses for the service of the college, thirty pounds. All which amounts to three thousand two hundred and eighty-five pounds. So that there remains, for keeping of the house and gardens, and operatories, and instruments, and animals, and experiments, of all sorts, and all other expences, seven hundred and fifteen pounds. Which were a very inconsiderable sum for the great uses to which it is designed, but that I conceive the industry of the college will in a short time so enrich itself, as to get a far better stock for the advance and enlargement of the work when it is once begun: neither is the continuance of particular mens liberality to be despaired of, when it shall be encouraged by the sight of that public benefit which will accrue to all mankind, and chiefly to our nation, by this foundation. Something likewise will arise from leases and other casualties; that nothing of which may be diverted to the private gain of the professors, or any other use besides that of the search of nature, and by it the general good of the world, and that care may be taken for the certain performance of all things ordained by the institution, as likewise for the protection and encouragement of the company, it is proposed: That some person of eminent quality, a lover of solid learning, and no stranger in it, be chancellor or president of the college; and that eight governors more, men qualified in the like manner, be joined with him, two of which shall yearly be appointed visitors of the college, and receive an exact account of all expences even to the smallest, and of the true state of their public treasure, under the hands and oaths of the professors resident. That the choice of professors in any vacancy belong to the chancellor and the governors; but that the professors (who are likeliest to know what men of the nation are most proper for the duties of their society) direct their choice, by recommending two or three persons to them at every election: and that if any learned person within his majesty's dominions discover, or eminently improve, any useful kind of knowledge, he may upon that ground, for his reward and the encouragement of others, be preferred, if he pretend to the place, before any body else. That the governors have power to turn out any professor, who shall be proved to be either scandalous or unprofitable to the society. That the college be built after this or some such manner: That it consist of three fair quadrangular courts, and three large grounds, inclosed with good walls behind them. That the first court be built with a fair cloister;

the Virtuosi, of whom you wrote? You say nothing of Lord Skytt's business; whether it proceeds, or doth vanish.

and the professors lodgings, or rather little houses, four on each side, at some distance from one another, *and with little gardens behind them, just after the manner of the Chartreux beyond sea.* That the inside of the cloister be lined with a gravel-walk, and that walk with a row of trees; and that in the middle there be a parterre of flowers and a fountain. That the second quadrangle, just behind the first, be so contrived, as to contain these parts. 1. A chapel. 2. A hall, with two long tables on each side, for the scholars and officers of the house to eat at, and with a pulpit and forms at the end for public lectures. 3. A large and pleasant dining-room within the hall, for the professors to eat in, and to hold their assemblies and conferences. 4. A public school-house. 5. A library. 6. A gallery to walk in, adorned with the pictures or statues of all the inventors of anything useful to human life; as printing, guns, America, &c. and of late in anatomy, the circulation of the blood, the milky veins, and such like discoveries in any art, with short elogies under the portraitures: as likewise the figures of all sorts of creatures, and the stuft skins of as many strange animals as can be gotten. 7. An anatomy-chamber, adorned with skeletons and anatomical pictures, and prepared with all conveniences for dissection. 8. A chamber for all manner of drugs, and apothecaries materials. 9. A mathematical chamber, furnished with all sorts of mathematical instruments, being an appendix to the library. 10. Lodgings for the chaplain, surgeon, library-keeper, and purveyor, near the chapel, anatomy-chamber, library, and hall. That the third court be on one side of these, very large, but meanly built, being designed only for use, and not for beauty too as the others. That it contain the kitchen, butteries, brew-house, bake-house, dairy, lardry, stables, &c. and especially great laboratories for chemical operations, and lodgings for the under-servants. That behind the second court be placed the garden, containing all sorts of plants that our soil will bear; and at the end a little house of pleasure, a lodge for the gardener, and a grove of trees cut out into walks. That the second inclosed ground be a garden, destined only to the trial of all manner of experiments concerning plants, as their melioration, acceleration, retardation, conservation, composition, transmutation, coloration, or whatsoever else can be produced by art either for use or curiosity, with a lodge in it for the gardener. That the third ground be employed in convenient receptacles for all sorts of creatures which the professors shall judge necessary, for their more exact search into the nature of animals, and the improvement of their uses to us. That there likewise be built in some place of the college, where it may serve most for ornament of the whole, a very high tower for observation of celestial bodies, adorned with all sorts of dials and such like curiosities; and that there be very deep vaults made under ground, for experiments most proper to such places, which will be undoubtedly very many. Much might be added; but truly I am afraid this is too much already for the charity or generosity of this age to extend to; and we do not design this after the model of Solomon's house in my Lord Bacon (which is a project for experiments

I have sent you here enclosed some Verses of the latter Act at

that can never be experimented), but propose it by such bounds of expence as have often been exceeded by the buildings of private citizens. — That of the twenty professors four be always travelling beyond seas, and sixteen always resident, unless by permission upon extraordinary occasions; and every one so absent, leaving a deputy behind him to supply his duties. That the four professors itinerant be assigned to the four parts of the world, Europe, Asia, Africa, and America, there to reside three years at least; and to give a constant account of all things that belong to the learning, and especially natural experimental philosophy, of those parts. That the expence of all dispatches, and all books, simples, animals, stones, metals, minerals, &c. and all curiosities whatsoever, natural or artificial, sent by them to the college, shall be defrayed out of the treasury, and an additional allowance (above the 120*l.*) made to them as soon as the college's revenue shall be improved. That, at their going abroad, they shall take a solemn oath, never to write anything to the college, but what, after diligent examination, they shall fully believe to be true, and to confess and recant it as soon as they find themselves in an error. That the sixteen professors resident shall be bound to study and teach all sorts of natural, experimental philosophy, to consist of the mathematics, mechanics, medicine, anatomy, chemistry, the history of animals, plants, minerals, elements, &c.; agriculture, architecture, art military, navigation, gardening; the mysteries of all trades, and improvement of them; the facture of all merchandizes, all natural magic or divination; and briefly all things contained in the catalogue of natural histories annexed to my Lord Bacon's Organon. That once a day from Easter to Michaelmas, and twice a week from Michaelmas to Easter, at the hours in the afternoon most convenient for auditors from London, according to the time of the year, there shall be a lecture read in the hall, upon such parts of natural experimental philosophy, as the professors shall agree on among themselves, and as each of them shall be able to perform usefully and honourably. That two of the professors, by daily, weekly, or monthly turns, shall teach the public schools according to the rules hereafter prescribed. That all the professors shall be equal in all respects (except precedency, choice of lodging, and such like privileges, which shall belong to seniority in the college); and that all shall be masters and treasurers by annual turns, which two officers for the time being shall take place of all the rest, and shall be *arbitri duarum mensarum*. That the master shall command all the officers of the college, appoint assemblies or conferences upon occasion; and preside in them with a double voice; and in his absence the treasurer, whose business is to receive and disburse all monies by the master's order in writing (if it be an extraordinary), after consent of the other professors. That all the professors shall sup together in the parlour within the hall every night, and shall dine there twice a week (to wit, Sundays and Thursdays) *at two round tables, for the convenience of discourse*, which shall be for the most part of such matters as may improve their studies and professions; and to keep them from falling into loose or unprofitable talk, shall be the duty of the two *arbitri mensarum*, who may likewise command any of the ser-

the Minora Comitia, last week. Had I more papers, I should have sent them.

vant scholars to read to them what he shall think fit, whilst they are at table : that it shall belong likewise to the said *arbitri mensarum* only, to invite strangers; which they shall rarely do, unless they be men of learning or great parts, and shall not invite above two at a time to one table, nothing being more vain and unfruitful than numerous meetings of acquaintance. That the professors resident shall allow the college twenty pounds a year for their diet, whether they continue there all the time or not. That they shall have once a week an assembly, or conference, concerning the affairs of the college and the progress of their experimental philosophy. That, if any one find out any thing which he conceives to be of consequence, he shall communicate it to the assembly, to be examined, experimented, approved or rejected. That if any one be the author of an invention that may bring in profit, the third part of it shall belong to the inventor, and the two other to the society ; and besides, if the thing be very considerable, his statue or picture, with an elogy under it, shall be placed in the gallery, and made a denison of that corporation of famous men. That all the professors shall be always assigned to some particular inquisition (besides the ordinary course of their studies), of which they shall give an account to the assembly ; so that by this means there may be every day some operation or other made in all the arts, a chemistry, anatomy, mechanics, and the like ; and that the college shall furnish for the charge of the operation. That there shall be kept a register under lock and key, and not to be seen but by the professors, of all the experiments that succeed, signed by the persons who made the trial. That the popular and received errors in experimental philosophy (with which, like weeds in a neglected garden, it is now almost all over-grown) shall be evinced by trial, and taken notice of in the public lectures, that they may no longer abuse the credulous, and beget new ones by consequence or similitude. That every third year (after the full settlement of the foundation) the college shall give an account in print in proper and ancient latin, of the fruits of their triennial industry. That every professor resident shall have his scholar to wait upon him in his chamber and at table ; whom he shall be obliged to breed up in natural philosophy, and render an account of his progress to the assembly, from whose election he received him, and therefore is responsible to it, both for the care of his education and the just and civil usage of him. That the scholar shall understand latin very well, and be moderately initiated in the Greek, before he be capable of being chosen into the service; and that he shall not remain in it above seven years. That his lodging shall be with the professor whom he serves. That no professor shall be a married man, or a divine, or a lawyer in practice ; only physic he may be allowed to prescribe, because the study of that art is a great part of the duty of his place, and the duty of that is so great, that it will not suffer him to lose much time in mercenary practice. That the professors shall, in the college, wear the habit of ordinary masters of art in the universities, or of doctors, if any of them be so. That they shall all keep an inviolable and exemplary friendship with one another; and that the

Pray be pleased to write a line about Mr. Brereton's health. God restore yours, encrease it, give ease, vacancy and freedom.

Yours affectionately,

April 1, 1661. Jo. Worthington.

assembly shall lay a considerable pecuniary mulct upon any one who shall be proved to have entered so far into a quarrel as to give uncivil language to his brother-professor; and that the perseverance in any enmity shall be punished by the governors with expulsion. That the chaplain shall eat at the master's table, (paying his twenty pounds a year as the others do); and that he shall read prayers once a day at least, a little before supper-time; that he shall preach in the chapel every Sunday morning, and catechize in the afternoon the scholars and the school-boys; that he shall every month administer the holy sacrament; *that he shall not trouble himself and his auditors with the controversies of divinity, but only teach God in his just commandments, and in his wonderful works.* . . . . . If I be not much abused by a natural fondness to my own conceptions (that σοργὴ of the Greeks, which no other language has a proper word for), there was never any project thought upon, which deserves to meet with so few adversaries as this; for who can without impudent folly oppose the establishment of twenty well selected persons in such a condition of life, that their whole business and sole profesion may be to study the improvement and advantage of all other professions, from that of the highest general even to the lowest artisan? who shall be obliged to employ their whole time, wit, learning, and industry, to these four, the most useful that can be imagined, and to no other ends; first to weigh, examine, and prove all things of nature delivered to us by former ages; to detect, explode, and strike a censure through all false monies with which the world has been paid and cheated so long; and (as I may say) to set the mark of the college upon all true coins, that they may pass hereafter without any farther trial: secondly to recover lost inventions, and, as it were, drowned lands of the ancients: thirdly, to improve all arts which we now have; and lastly, to discover others which we yet have not: and who shall besides all this (as a benefit by the bye), give the best education in the world (purely *gratis*) to as many men's children as shall think fit to make use of the obligation? Neither does it at all check or interfere with any parties in state or religion; but is indifferently to be embraced by all differences in opinion, and can hardly be conceived capable (as many good institutions have done) even of degeneration into any thing harmful. So that, all things considered, I will suppose this proposition shall encounter with no enemies: the only question is, whether it will find friends enough to carry it on from discourse and design to reality and effect; the necessary expences of the beginning (for it will maintain itself afterwards) being so great (though I have set them as low as is possible in order to so vast work), that it may seem hopeless to raise such a sum out of those few dead relics of human charity and public generosity which are yet remaining in the world."—*Cowley's Works by Hurd*, vol. i. p. 219.

April 2, 1661. After 7 a clock at night (a quarter of an hour) my wife was delivered of a daughter, who was baptized Apr. 23.

Apr. 7. I preached at Ditton. Apr. 14 & 21. I preached at Ditton. May 5, 19, 26, & 29. I preached at Ditton.

Apr. 23. My daughter Damaris Worthington was baptized by Mr. Brooksbank, Fellow of Christ's Coll. in Cambr, Dr. More being godfather, Mrs. Cudworth & Mrs. Sharp godmothers.

S. Hartlib to Dr. Worthington.

Right Worthy S^r^

I am full of bodily pains, yet I cannot but endeavour to give satisfaction to the particulars in your last of Apr. 1, w^ch^ I rec^d^ just now, concerning the Hebrew & Greek letters. I have heard no more of them, nor of the patent left upon Hevelius' table. I have received of late no letters from Hevelius; else I believe himself would have told me some of those particulars. But the observation of the 7 suns was imparted unto me, by his express direction.[1] But there being something foretold concern-

Baker's Camb. MSS., see p. 55.

[1] "At Dantzick 20 Feb. 1660. No. Sti. about 11 of the clock when the Sun was going into the South East and the Air was very clear and still round about I did see 7 Suns together very distinctly in the Heavens, to wit three coloured ones and three white ones, besides the true Sun itself, about which was first a pretty big and almost closed circle round about very fair of colours much like a rainbow, upon which on both sides two coloured Suns with the right Sun of the same Altitude from the horizon were found both of them having long clear and somewhat whitish Tails, picket as a comet, the one bending towards the East and the other towards the West. Secondly, above the circle right over half the Sun under a vertical line there stood a piece of an inverted circle or rainbow very fair of all manner of colours, with another somewhat darker collateral Sun. Thirdly, there presented itself yet a great circle of all manner of colours, round about the Sun which compassed the same circle was somewhat paler and not altogether shut the horizon being too near and the Diameter of the circle being too great upon which on the Top of the Capital Point, there was also to be seen an invert piece of a Rainbow very bright and of orient colours. Fourthly there came another exceeding great and whitish silver coloured circle as it were out of both the collateral Suns, besides the true Sun there came out of it (which encompassed the whole Horizon and stood equally from the same at the same Distance, some 20 Degrees upon the circle) 3

ing the city of Dantzick I believe he is not very forward to spread such news. I believe Mr. Comen.[ius's] edition of Raym.[ond] de Sabunde is quite printed off by this time. With the first edition I expect some copies from him. Mr. Rulice writes of him as followeth: — "Mons. de Geere visits Mr. Com.[enius] often, but then I am not there. The answer ag^st^ Zwicker[1] is almost printed,

silver coloured Suns the one in the North towards West, to wit, over against the right Sun, the other in the East by North and the 3 in the West towards the South; through these 2 last, to wit towards the Easterly and Westerly passed a white piece in circle wise coming from above and passing through the great bow on which they stood. So that through both these collateral Suns there seemed to pass a white Cross, which was very notable and wonderful to behold near an hour and half till all vanished again; so that the whole Phenomenon presented itself above measure or exceeding fair, besides it's very remarkable that 7 Suns after this manner truly have scarce ever been observed to have shown themselves together. Yea, if I had somewhat sooner observed this Phenomenon there might have been seen nine Suns together for I could well discern the footsteps of two more." (Letter from Dantzick, quoted in *Mirabilis Annus*, 1661, 4to, part i., page 36.)

[1] Daniel Zwicker, or Zwickerus, with whom Comenius had a controversy, was a native of Dantzic, and was born in 1612. Being compelled to leave that city by the order of the magistracy, on account of his having created disturbances by propagating his peculiar opinions, he followed a wandering life, fixing his residence at one time in Poland, afterwards in Moravia, where he had much intercourse with the Moravian brethren. He died at Amsterdam in 1678. A sketch of his biography and a list of his works will be found in *Bockii Hist. Anti-trinitariorum*, vol. i. p. 1045, and two curious letters of his to Martin Ruarus, in Ruarus's *Correspondence*, at the end of G. G. Zeltner's *Historia Cryptosocinismi*, Lip. 1729, 4to. The work by which Zwicker is principally remembered is his "Irenicum Irenicorum, seu Reconciliatoris Christianorum Norma Triplex, ad hodiernorum nonullorum, Veritatis et Pacis Universalis amantium Virorum votum et sententiam," 1658, 8vo, a treatise in which he propounds a scheme for a general comprehension on Socinian principles, holding the doctrine that every sect had something valuable which might help to form a more perfect standard in doctrine and practice. He dedicates the book to the Pope and Prelates of the Greek and Roman and Reformed Churches, and thus speaks of himself in the "Corollarium" at the conclusion: — "Me, nec Lutheranum, nec Calvinianum, nec Remonstrantem, nec Græcum, nec Pontificium, nec Socinianum, nec Mennonitam, nec ullum alium ex hodiernis Sectis esse hominem; sed, quoniam cum nullâ prorsus earum communico, omnes verò & singulas, secundum divinam Veritatem, cujus unius me alumnum esse profiteor, reformatas cupio tùm in doctrinâ, tùm in vitâ, ob omnibus potius odio haberi. Interim Ecclesiasticos conventus non prorsus aversor, neque Sectam Christianorum ullam; cum aliquid boni tamen apud singulas invenerim, adeòque per ipsas omnes profecerim:

and then he will fall again upon Pansophia. He can do no more. I have sayd so much. It seems De G.[eere] is pleased with all that he doth, and then I have nothing to say. He was 70 years old last 28 Mar. Styl. n. I believe or rather fear, we shall see little of Pansophia; indeed many excellent inventions, sweet discourses, we may have, but no solid piece of what I always desired — Fundamentales Definitiones et Divisiones omnium rerum. But what do I trouble myself about this?" The letter is dated Apr. 8, 1661. Dr. Jackson's MS. of the signs I never heard of, but intend G.[od] w.[illing] to write to Mr. Beal of it, who hath named him very often in his letters to me. I hear nothing yet of Olbia's 2d part. I sent also a copy to Mr. Beal, of the first part, who answers as

à Fratribus Bohæmis scilicet, & Lutheranis, accipiens Reformationis & libertatis Christianæ initium ; à Calvinianis, primum Rationis usum in Theologia ; à Remonstrantibus, progressum in libertate conscientiarum ; à Græcis, veritatis antiquæ reliquias, cum Bibliis ipsis, & Patribus ; à Pontificiis, operum bonorum necessitatem, cum Patribus nonnullis Latinis ; à Sociniauis, judicandi dexteritatem ; à Mennonitis demùm, vitam Christi rectiùs quodammodò, non dicam explicatam, sed adumbratam. Imò, (ut mentem meam clariùs adhuc aperiam,) omnes quoque hodiernas Christianorum Sectas, sine ullo inter ipsas hic facto discrimine, Ecclesias Christi esse profiteor," p. 79. Against this tract Comenius published his "De Irenico Irenicorum hoc est Conditionibus pacis a Socini Sectâ reliquis Christiano orbi oblatis ad omnes Christianos facta admonitio," Amst. 1660, 8vo. To this fierce attack Zwicker replied in his "Irenico Mastix Perpetuo Convictus et Constrictus," Amst. 1661, 8vo, which produced "J. A. Comenii de iterato Sociniani Irenico iterata ad Christianos admonitio," Amst. 1661, 8vo. Zwicker's answer came out under the title of "Irenico Mastix iterato victus et constrictus," Amst. 1662, 8vo. To this Comenius rejoined in "Admonitio tertia ad. D. Zwickerum," &c., Amst. 1662, 8vo, which brought forth, on the part of Zwicker, "Irenico Mastigis pars specialis seu Confutatio finalis Comenii et aliorum," 1662, 8vo.; and here the controversy appears to have closed. Comenius needed all his Pansophical philosophy to compose his mind after his encounter with this formidable opponent, who was an experienced bruiser in the polemical arena, and somewhat provokingly made it a matter of lamentation that he could meet with no antagonist who could maintain a good stand-up fight with him, Calovius, Mavkischius, Botsaccus, Hoornbeckius, and Comenius, being all so easily dispatched, in his opinion, as to afford no exercise for his powers. He adopted, Comenius tells us, two principles as a controversialist—never to let his opponent have the last word, and always to commence a rejoinder with an Io Pæan of victory, which he never failed to chaunt forth most lustily when he felt he had not a leg to stand upon.

followeth: — "I dare not pass a hasty judgment upon such a mass of weighty particulars, but I do in Olbia find many such profound rests for my spirit,[1] as I could never obtain by other readings or studies. I once gave you notice, how much labour I have lost, in searching the mystery of Abraham's most solemn sacrifice. Innumerable volumes have not done me so much kindness as Olbia. And indeed here I find many footings for rest & inward delight. Tho' many times I could not understand holy calculations, nor make a particular use of some exact narrations, yet I had always a reverend expectation that those inspired witnesses were not so positive, without serious and holy importance. These are the mysteries w^ch^ we are encouraged to search into, & we may safely do it. But for those riddles, w^ch^ men by a false pretence of holy authority one over another have made, and do call y^e^ fundamental mysteries, I can believe no more of them, then I can understand to be reasonable, or clearly revealed from heaven." Thus far Mr. Beal. Mr. Brereton hath relapsed again, so that my son Clodius[2] began to despair of his life. But God be praised, that he is so well to day as he is. His mother-in-law (Lady Willoughby) is dead also, but his wife in a recovering condition, with one of his children. I will write G.[od] w.[illing] to Mr. Dury what answer you have returned. I do not remember, that he was ever acquainted with Petit his labours upon Josephus, and you may be sure, that neither Coccius nor Elzevir have as yet procured those excellent labours, nor are so very fond of them as we are. I shall on Friday next write to him again with your observations & advertisement concerning Ludolphus. Dr. Cowley's Proposition I have taken special notice of, but have as yet not seen the book.

[1] Beal's judgment of *Olbia* is more favourable than would be pronounced by a reader of the present day. I can however promise, without hesitation, "profound rests for his spirit" to any one who may feel disposed to attack this prophetical Utopia.

[2] Mr. Clodius was an eminent chemist, who married the daughter of Hartlib. (See a letter to him from Boyle in the Correspondence of the latter. Boyle's *Works*, fol. edit., vol. v. p. 241.)

The K.[ing] sends away Dr. Petty[1] to perfect the surveying of

[1] It is scarcely necessary to say that "Dr. Petty" is the universal genius, William, afterwards Sir William Petty, who had just received a new patent constituting him Surveyor General of Ireland. Did we possess a life of this extraordinary person written from the ample materials which exist in print and in manuscript, by a careful and competent biographer, it would form one of the most entertaining, as well as one of the most instructive, narratives ever yet compiled. The seventeenth century presents no character more curious or more interesting than that of this sagacious and active-minded adventurer, who extended his vision far and deep into human nature, society, and philosophical experiment; who was equally at home in the world of theory or the world of practice, in a profound problem at the Royal Society, or in a land, a fishing, a mining, a timber, or iron speculation; who could, as Aubrey tells us, "preach extempore incomparably either in the Presbyterian way, Independent, Capuchin Friar, or Jesuit;" who could equally please the stern Protector and the dissolute Charles; and who began the world by living a week on two pennyworth of walnuts, and concluded it, when he could, "from the Mount Mangorto, in the county of Kerry, behold 50,000 acres of his own land." Difficulties which would have cowed any other spirit vanished into nothing, when met and confronted by his irrepressible energy of mind; and constantly employed as he was, in works and discoveries for the public, he appears never to have lost sight of what he set out in life determined to accomplish, the "hewing out his way" (I use his own words) "to a splendid fortune." The particulars of his career will be seen by reference to the lives of him contained in the *Biographia Britannica*, vol. v. p. 3342, Chalmers's *Biog. Dict.*, vol. xxiv. p. 405, and Ward's *Lives of Gresham Professors*, fol. 1740, p. 218; but it must be confessed that all these afford us only the mere dry bones of biography. His life should be written in another spirit, and at much greater length. His birth took place at Rumsey, in Hampshire, on March 16, 1623: he died at his house in Piccadilly, Dec. 16, 1687. The earliest of his works, a list of the whole of which will be found in the biographical collections above referred to, is, "The Advice of W. P. to Mr. Samuel Hartlib, for the advancement of some particular parts of learning," Lond. 1648, 4to. (reprinted in the *Harleian Miscellany*, 8vo. edit., vol. vi. p. 141.) The design of this most interesting and valuable tract (which is comprised in four sheets, 4to.) is the advancement of real learning in general, but particularly the education of youth, mathematics, physic, the history of art and nature, and the establishment of an office of public address. To that end, the means he proposes are, first, to get labourers together: then, to see what is well and sufficiently done already, by perusing all books, and taking notice of all mechanical inventions, for which there must be appointed able readers of all such books; and every book must be read by two several persons apart, to prevent mistakes. Out of all these books, one book or great work was to be made, though consisting of many volumes, with proper indices, or tables, for the ready finding, remembering, and well understanding all things contained in these books. Next, the ablest men in every respective faculty,

Ireland. There becomes nothing of Lord Skytt's business, & I

two or three under one another in each faculty, must be set apart to prosecute them further with sufficient maintenance and encouragement for the same. He then lays down the following rules:—"1. That there be instituted *Ergastula Literaria*, literary workhouses, where children may be taught as well to do something toward their living, as to read and write. 2. That the business of education be not, as now, committed to the worst and unworthiest of men, but that it be seriously studied and practised by the best and ablest persons. 3. That all children above seven years old may be presented to this kind of education, none being to be excluded by reason of the poverty and unability of their parents; for hereby it hath come to pass, that many are now holding the plough which might have been fit to steer the state. Wherefore let such poor children be employed on works, whereby they may earn their living equal to their strength and understanding, and such as they may perform, as well as elder and abler persons, viz., attending engines, &c.; and if they cannot get their whole living, and their parents can contribute nothing at all to make it up, let them stay somewhat the longer in the workhouse. 4. That since few children have need of reading before they know, or can be acquainted with, the things they read of; or of writing, before their thoughts are worth the recording, or they are able to put them into any form (which we call inditing), much less of learning languages, when there are books enough for their present use in their own mother tongue; our opinion is, that those things being withal somewhat above their capacity, as being to be attained by judgment, which is the weakest in children, be deferred awhile, and others more needful for them, such as are in the order of nature before these afore-mentioned, and are attainable by the help of memory, which is either most strong or unpreoccupied in children, be studied before them. We wish therefore that the educands be taught to observe and remember all sensible objects and actions, whether they be natural or artificial, which the educators must, upon all occasions, expound to them. 5. That they use such exercises, whether in work or for recreation, as tend to the health, agility, and strength of their bodies. 6. That they be taught to read by much more compendious means than are in common use, which is a thing certainly very easy and feasible. 7. That they be not only taught to write according to our common way, but also to write swiftly, and in real characters, as likewise the dexterous use of the instrument for writing many copies of the same thing at once. 8. That the artificial memory be thought upon; and if the precepts thereof be not too far above children's capacities, we conceive it not improper for them to learn that also. 9. That in no case the art of drawing and designing be omitted, to what course of life soever these children are to be applied, since the use thereof for expressing the conceptions of the mind seems to be little inferior to that of writing, and in many cases performs what by words is impossible. 10. That the elements of arithmetic and geometry be all studied, being not only of great and frequent use in all human affairs, but also sure guides and helps to reason, and especial remedies for a volatile and unsteady mind. 11. That effectual courses be taken to try the abilities of the bodies and minds of children, the strength

believe the other virtuosi will not have it that it should go forward. I conclude

Your very hearty &c.

Apr. 2, 1661. S.[amuel] H.[artlib.]

of their memory, inclination of their affections either to vice or virtue, and to which of them in particular; and withal to alter what is bad in them, and increase and improve what is good, applying all, whether good or bad, to the least inconveniency and most advantage. 12. That such as shall have need to learn foreign languages (the use whereof would be much lessened, were the real and common characters brought into practice), may be taught them by incomparably more easy ways than are now usual. 13. That no ignoble, unnecessary or condemned part of learning be taught in those houses of education, so that if any man shall vainly fall upon them, he himself only may be blamed. 14. That such as have any natural ability and fitness to music be encouraged and instructed therein. 15. That all children, though of the highest rank, be taught some gentle manufacture in their minority, such as these, turning of curious figures, making mathematical instruments, dials, and how to use them in astronomical observations; making watches and other trochilic motions; limning and painting on glass or in oil colours; graving, etching, carving, embossing and moulding in sundry matters; the lapidary's art in knowing, cutting, and setting jewels; grinding of glasses dioptrical and catoptrical; botanics and gardening; making musical instruments; navarchy, and making models for building and rigging of ships; architecture, and making models for houses; the confectioner's, perfumer's, or dyer's arts; chemistry, refining metals, and counterfeiting jewels; anatomy, making skeletons, and excarnating bowels; making mariners' compasses, globes, and other magnetic devices: of which he shows the great benefit in eight instances. In the next place, for the advancement of all mechanical arts and manufactures, he wishes that there were erected a Gymnasium Mechanicum, or a college of tradesmen (or for more expedition, until such place could be built, that the most convenient houses for such a purpose might be either bought or hired), wherein one at least of every trade (but the prime, most ingenious workman, the most desirous to improve his art), might be allowed a handsome dwelling rent-free; which, with the credit of being admitted into this society, and the quick sale which certainly they would have of their commodities, when all men would repair thither as to a market of rare and exquisite pieces of workmanship, would be a sufficient motive to attract the very ablest mechanics. Within the walls of this gymnasium, or college, should be a nosocomium academicum, according to the most exact and perfect idea thereof; a complete theatricum botanicum; stalls and cages for all strange beasts and birds, with ponds and conservatories for all exotic fishes. Lastly, he recommends the compiling of a work, whose title might justly be Vellus aureum, sive Facultatum lucriferarum Descriptio magna, wherein all the practised ways of getting a subsistence, and whereby men raise their fortunes, may be at large declared." The most singular of Sir William Petty's compositions is his will, which gives a sketch of the mode by which his fortune was acquired.

Dr. Worthington to S. Hartlib.

Sir,

Yours of April 2d I thought to have answered last week; Worthington's Miscellanies, p. 214

The following extract indeed comprises a brief autobiography very curious and characteristic: — "At the full age of fifteen years I had obtained the Latin, Greek, and French tongues, the whole body of common arithmetic, the practical geometry and astronomy conducing to navigation, dialling, &c., with the knowledge of several mathematical trades, all which, and having been at the university of Caen, preferred me to the king's navy; where, at the age of twenty years, I had gotten up about threescore pounds, with as much mathematics as any of my age was known to have had. With this provision, A.D. 1643, when the civil wars between the king and parliament grew hot, I went into the Netherlands and France for three years, and having vigorously followed my studies, especially that of medicine, at Utrecht, Leyden, Amsterdam, and Paris, I returned to Rumsey, where I was born, bringing back with me my brother Anthony, whom I had bred, with about ten pounds more than I had carried out of England. With this seventy pounds and my endeavours, in less than four years more, I obtained my degree of M.D. in Oxford, and forthwith thereupon to be admitted into the College of Physicians, London, and into several clubs of the virtuous (virtuosi); after all which expence defrayed, I had left twenty-eight pounds; and in the next two years being made fellow of Brazennose, and anatomy professor in Oxford, and also reader at Gresham College, I advanced my said stock to about four hundred pounds, and with one hundred more advanced and given me to go for Ireland, unto full five hundred. Upon the 10th of September, 1652, I landed at Waterford, in Ireland, physician to the army who had suppressed the rebellion, begun in the year 1641, and to the general of the same, and the head quarters, at the rate of twenty shillings per diem, at which I continued till June, 1659, gaining by my practice about four hundred pounds a year above the said salary. About September, 1654, I perceiving that the admeasurement of the lands forfeited by the aforementioned rebellion, and intended to regulate the satisfaction of the soldiers who had suppressed the same, was most insufficiently and absurdly managed, I obtained a contract dated 11th of December, 1654, for making the said admeasurement; and, by God's blessing, so performed the same, as that I gained about nine thousand pounds thereby, which, with the five hundred pounds abovementioned, and my salary of twenty shillings per diem, the benefit of my practice, together with six hundred pounds given me for directing an after survey of the adventurer's lands, and eight hundred pounds more for two years' salary as clerk of the council, raised me an estate of about thirteen thousand pounds in ready and real money, at a time when, without art, interest, or authority, men bought as much lands for ten shillings real money, as in this year (1685) yields ten shillings per annum rent above his majesty's quit-rents. Now I bestowed part of the said thirteen thousand pounds in soldier's debentures, part in purchasing the earl of Arundel's house and garden in Lothbury, London,

but I was hinder'd by sickness, which forced me to keep my bed.

and part I kept in cash to answer emergencies. Hereupon I purchased lands in Ireland, with soldiers' debentures bought at the above market rates, a great part whereof I lost by the Court of Innocents, A.D. 1663, and built the said garden, called Tokenhouse-yard, in Lothbury, which was for the most part destroyed by the dreadful fire, A.D. 1666. Afterward, A.D. 1667, I married Elizabeth, the relict of Sir Maurice Fenton, bart. I set up iron works and pilchard fishing in Kerry, and opened the lead mines and timber trade in Kerry; by all which, and some advantageous bargains, and with living under my income, I have, at the making this my will, the real and personal estate following: — My real estate or income may be six thousand six hundred pounds per annum, my personal estate about forty-five thousand pounds, my bad and desperate debts thirty thousand pounds, and the improvements may be four thousand pounds per annum; in all, fifteen thousand pounds per annum." After bequeathing this large property to his wife, children, and relatives, he goes next to the poor. "As for legacies for the poor, I am at a stand; as for beggars by trade and election, I give them nothing; as for impotents by the hand of God, the public ought to maintain them; as for those who have been bred to no calling nor estate, they should be put upon their kindred; as for those who can get no work, the magistrate should cause them to be employed, which may be well done in Ireland, where is fifteen acres of improvable land for every head; prisoners for crimes, by the king; for debts, by their prosecutors; as for those who compassionate the sufferings of any object, let them relieve themselves by relieving such sufferers, that is give them alms pro re nata, and for God's sake relieve those several species above-mentioned, where the above-mentioned obligers fail in their duties: wherefore I am contented that I have assisted all my poor relations, and put many into a way of getting their own bread, and have laboured in public works, and by inventions have sought out real objects of charity; and do hereby conjure all who partake of my estate, from time to time to do the same at their peril. *Nevertheless, to answer custom, and to take the surer side, I give twenty pounds to the most wanting of the parish wherein I die.*" (Chalmers's *Biographical Dictionary*, vol. xxiv. pp. 414, 415–418, 419.) Aubrey gives the following description of his personal appearance: — "He is a proper handsome man, measures six foot high, good head of browne haire, moderately turning up: vide his picture as Dr. of Physick. His eies are a kind of goose-grey, but very short-sighted, and as to aspect beautifull, and promise sweetness of nature, and they doe not deceive, for he is a marveillous good-natured person, and *εὔσπλαγχνος*. Eie-browes thicke, darke, and straight (horizontall). His head is very large, *μακροκέφαλος*. He was in his youth slender, but since these twenty yeares and more past he grew very plump, so that now (1680) he is abdomine tardus. This last March, 1679–80, I perswaded him to sitt for his picture to Mr. Logan, the graver, whom I forthwith went for myselfe, and he drew it just before his going into Ireland, and 'tis very like him. But about 1659, he had a picture in miniature drawne by his friend and mine, Mr. Samuel Cowper (prince of limners of his age), one of the likest he ever drew." *Lives of Eminent Men*, vol. ii. p. 487.

But I thank God it is now over. I should be glad to hear of Mr. Brereton's recovery.

Comenius you write was 70 years old the 28th of March last. The Pansophical Design is rather for one of 50 than 70 years to undertake. In the subscription to his Epistle to the King he writes himself, Episcopus — solus adhuc superstes. Why are not more of that Order ordained to keep up the succession amongst the Brothers of the Bohemian Unity? Their history relates how much they were once put to it about ordination for their ministers. Though they are scattered, yet in some places they are not so thin.

You write what Mr. Beal thinks of Olbia. Hath he as yet seen Dr. More's late book of Christian Religion in all the main concerning points thereof?

There is lately publish'd, The Vanity of Dogmatizing or Confidence in Opinions, manifested in a Discourse of the Shortness and Uncertainty of our Knowledge, and its Causes; with some Reflections on Peripateticism; and an Apology for Philosophy. It is a little book in 8vo. The author Jos. Glanville,[1] Master of Arts of

[1] Joseph Glanvill was born at Plymouth, in Devonshire, about the year 1636, and educated in Exeter College, in Oxford. At the Restoration he took orders from Bishop Sanderson, and amongst other preferments obtained, in 1665, the rectory of St. Peter and St. Paul at Bath, and in 1678 a canonry in Worcester Cathedral. He died at his house in Bath, October 4, 1689. In his biography in the *Biographia Britannica*, vol. iv. p. 2203, will be found an accurate list of his works, and a full analysis of most of them; and in Hallam's *Lit. Hist. of the 15th, 16th, and 17th Centuries*, vol. iii. p. 356, edit. 1843, a particular and very favourable notice of the "Vanity of Dogmatizing." As a writer he was of the school of Cudworth, More, and Whichcote. He strenuously advocated free enquiry, a philosophy founded upon reason and experiment, and powerfully denounced the tyranny which, under the name and authority of Aristotle, had been so long exercised in the schools. He stood forward as the champion of the New Philosophy, and his "Vanity of Dogmatizing," published in 1661, 12mo, is mainly directed against the prejudice then existing in some minds that it was allied to irreligion. All his tracts, which are many in number, display occasionally great force and happiness of expression, and are generally favourable to enlightened views in philosophical and comprehensive charity in religious matters. Like some of the writers of his school he took up the doctrine of preexistence, as a means of clearing and vindicating the Divine attributes, and explained it in an ingenious little book entitled "Lux Orientalis, or, An Enquiry into the Opinions of the Eastern Sages concerning the Pre-

Oxford. He is a great valuer of Des-Cartes [1] and Dr. More, whom he often mentions in his book; having been a great reader of his books. He is a young man, and abating some juvenile heat, there

existence of Souls," Lond. 1662, 12mo, which Dr. Henry More afterwards re-published with Annotations in 1682, 8vo. Witchcraft, another of the articles of their creed, he maintained the existence of with the most zealous pertinacity. His "Sadducismus Triumphatus, or full and plain evidence concerning witches and apparitions," Lond. 1681–82, 8vo, contains his tracts on this subject, with large additions by Dr. Henry More, whose name has thus become permanently associated with Glanvill's in the advocacy of this irrational cause. With these two excellent, but in this instance prejudiced, men, to disbelieve in the Dæmon Drummer of Tedworth, or the witchcrafts of Julian Cox, was next door to atheism. The two tracts written by Glanvill against Stubbs, "A Prefatory Answer to Mr. Henry Stubbs," Lond. 1671, 12mo, and "A Further Discovery of Mr. Stubbs," Lond. 1671, 4to, are the least common of Glanvill's works, and throw considerable light on the history and character of his redoubtable opponent. Of all his writings, perhaps the least attention has been paid to those which were collected in the "Discourses, Sermons, and Remains of the Rev. Jos. Glanvill," Lond. 1681, 4to. There are, however, none which will better reward attention. The sermon on "Christian Loyalty," p. 151, has all the force and point of South, and that on "Catholick Charity" is a remarkably fine one, and might almost have come from the master hand of Whichcote or Cudworth. Of Glanvill's correspondence little has been published. Five letters from him to Boyle are printed in the 5th vol. of Boyle's Works, (fol. ed.) p. 627, and he appears in the crowd of obsequious correspondents in that exquisitely ridiculous collection, "Letters and Poems in Honour of the Incomparable Princess Margaret, Duchess of Newcastle," 1676, folio. I have several of his letters to Dr. Henry More which have not yet appeared in print. See Note p. 214, for a notice of a MS. of Glanvill. An extract from this continuation of Bacon's *Atlantis* is given in Glanvill's *Essays*, (Lond. 1676, 4to.) under the title of "Anti-fanatical Religion and Free Philosophy," p. 1—58; but no part of the most interesting portion, the characters of cotemporary Divines, is there printed.

[1] This extraordinary genius, whose "Principia" first laid the foundation of the true philosophy of mind, and of whom it has been questioned with some reason whether the truths which he taught, or the errors into which he fell were more instructive to the world, occupies too important a place in the history of philosophy to render it necessary to enlarge upon his name. The best edition of his works is that by Victor Cousin, in eleven vols., Paris, 1826, 8vo, and the fullest account of his philosophical system will be met with in Brucker's Hist. Philos. part v. p. 200, (edit. 1744,) Dugald Stuart's Dissertation, (Supplement to Biog. Brit.), M. Francisgne Boullier's "Histoire et Critique de la Révolution Cartésienne," Paris, 1842, and M. Ch. Renouvier's "Manuel de la Philos. Moderne," Paris, 1841. Dr. Henry More, though in some points he differed from Descartes, had the highest opinion of that philosopher, whose metaphysics, through the strong recommendation of More and John Smith, of Queen's College, had become highly popular at Cambridge.

are good matters in his book. As one said of the parts of pregnant young men, We may guess what the wine will be; and it will taste better when broach'd some years hence.[1]

I long much to hear what report you have about Petitus on Josephus; and about Hesychius.

Mr. Rust (whom Mr. Brereton knows; and you know him by his MS.) is going over into Ireland, to be dean of Downe, being invited thither by Dr. Taylor[2] the bishop; and Mr. Marsh, (sometime my pupil, and Fellow of Caius College,) is there already, and made dean of Armagh. They are both excellent persons, and preferr'd to these places by the care of the above-mentioned bishop.

[1] "Mr. Glanvill hath a flowing pen and may do well if we can ballast him from Origenian Platonism and extravagant adventures. To which purpose I have given him the trouble of much scribble and suggestions, both historical and prudential, which he seems to accept of, and professeth conformity, but his genius is apt for sublime adventures. I do always wish that such juvenile felicities could receive a contemperament for their conduct from some that are better seasoned by longer time." Mr. Beal's letter to M. Boyle, Oct. 31, 1666. (*Boyle's Works*, vol. v. fol. ed.)

[2] This admirable person, the glory of the English church, the Shakspeare of theology, was born at Cambridge in 1613. He was educated at Caius College, and after undergoing many troubles during the usurpation, accompanied with deprivation from his living of Uppingham, and imprisonment in the Tower, was, on the Restoration, nominated to the See of Down and Connor. His death took place at Lisburn, the 13th of August, 1667, in the 55th year of his age, and the seventh of his Episcopate. He was interred in the church of Dromore, and tradition points out his tomb as under the communion table. His life has been written by Bonney, 1815, 8vo, in a memoir, still valuable from the judicious criticisms and well selected extracts, the *Flores Taylori*, by which it is accompanied; by Bishop Heber, in one of the most delightful volumes of English biography, instinct with kindred feeling, and lighted up with all the colours of a rich fancy and a discriminating admiration; by a nameless biographer (Life prefixed to Taylor's Works, edit. 3 vols. 8vo, 1835,) whose Essay contains an elaborate and useful analysis of Taylor's works and style; and recently by the Rev. R. A. Willmot, Lond. 1847, 12mo., in a very pleasing book, which deserves to become extensively popular. Coleridge asserts, (*Literary Remains*, vol. i. p. 303,) that there is now extant in MS. a folio volume of unprinted sermons by Jeremy Taylor. I fear this inestimable volume exists only with the "Damsel" and the "Dulcimer" in the land of dreams. Could its habitat be defined one might be ready to exclaim,

> "Ille terrarum mihi præter omnes
> Angulus ridet ubi non Hymetto
> Mella decedunt viridique certat
> Baccа Venafro."

Did Comenius write you an answer about that book mention'd in Lasitius, viz., Martini Kabahik (civis Litomeliensis) in Palestinam & Egyptum peregrinatio?

Do you know, who hath Mr. Wren's place at Gresham College? I hear he is to go to Oxford, and succeeds Dr. Ward[1] in the astronomy-place.

[1] Seth Ward, an astronomer and divine of eminence in the 17th century, was born at Buntingford, in Hertfordshire, in 1617 or 1618. He was admitted into Sidney College in Cambridge in 1632. Devoting himself to mathematical studies with great ardour he was appointed, in 1649, by the Parliamentary Commissioners, Savilian Professor of Geometry at Oxford. While he resided there he associated himself with the eminent men who met at Dr. Wilkins's rooms at Wadham College, and who gave rise to the formation of the Royal Society. In 1663 he was advanced to the Bishopric of Exeter, and in 1677 was translated to the See of Salisbury. The mode of his obtaining the first of the two preferments is amusingly told by Aubrey. "A. D. 1663, the Bp. of Exon dyed, Dr. Ward (the Deane) was in Devonshire at that time, at (I thinke it was) Taverstoke, at a visitation, where were a great number of the gentrey of the countrey. Deane Ward was very well knowne to the gentrey, and his learning, prudence, and comity had wonne them all to be his friends. The newes of the death of the Bp. being brought to them, who were all very merry and rejoicing with good entertainment, with great alacrity, the gentlemen cryed all, uno uno, Wee will have Mr. Deane to be our Bishop. This was at that critical time when the House of Commons were the King's darlings. The Deane told them, that for his part he had no interest or acquaintance at Court; but intimated to them, how much the King esteemed the Members of Parliament (and a great many Parliament men were then there,) and that his Majesty would deny them nothing. If 'tis so, Gentlemen (sayd Mr. Deane), that you will needes have me for your Bishop, if some of you make your addresse to his Majesty 'twill be donne. — With that they dranke the other glasse, a healthe to the King, and another to their wished-for Bishop: had their horses presently made ready, putt foot in stirrup, and away they rode merrily to London; went to the King, and he immediately graunted them their request. *This is the first time that ever a Bishop was made by the House of Commons.* Now, though envy cannot deny, that this worthy person was very well worthy any preferment that could be conferred on him, yet the old bishops (e. g. Hum. Bp. of L. &c. Jo. Cosins, Bp. of Durham) were exceedingly disgrumbled at it, to see a briske young bishop that could see through all their formall gravity, but 40 yeares old, not come in at the right dore, but leap over the pale." *Letters, &c.*, vol. iii. pp. 574, 575. He died at Knightsbridge, Jan. 6, 1689, and was interred in Salisbury Cathedral. His great powers are admitted even by Burnet, with whom, on several accounts, he was in no good odour. He is reported to have been the ablest orator of his time on the bishop's bench, equal at least to the Earl of Shaftsbury. His personal appearance is thus

I have no more at present to acquaint you with. So commending you to the protection and care of our faithful Creator, I rest

Yours affectionately,

April 19, 1661. J.[ohn] W.[orthington.]

S. Hartlib to Dr. Worthington.

Worthy S[r]

Yours of Apr. 19, I should have answered on Saturday last, but was hindred. I am very sorry that you have been ill, but bless God that you need no longer to keep your bed. You did very wisely to conceal it from me, for I do not cease to pray for your health, and all manner of prosperity, as I find my self

Baker's Camb. MSS., see p. 55.

described by Aubrey: — "He had an admirable habit of body (athletique, which was a fault), a handsome man, pleasant and sanguine, he did not desire to have his wisdome judged by the gravity of his beard, but his prudence and ratiotination. This, methinkes, is strange, to consider in him, that being a great student, (and that of mathematiques and difficult knotty points, which does use to make men unfit for businesse), he is so clear and ready, as no sollicitor is more adroit for looking after affaires." *Letters, &c.*, vol. iii. p. 577. His works, for a list of which see Wood's *Athenæ*, vol. ii. p. 826, consist principally of "A Philosophical Essay towards the eviction of the being and attributes of God," Oxford, 1652, 8vo; "Vindiciæ Academiarum," Oxford, 1654, 4to; "In Hobbii Philosophiam Exercitatio Epistolica," Oxford, 1656, 8vo; "A volume of Sermons," Lond. 1674, 8vo; and "Astronomical Tracts." The "Philosophical Essay" and "Sermons," though by no means contemptible productions, perhaps scarcely fully realize the idea which would be formed of Ward, from the character given of him by his contemporaries; but the "Vindiciæ Academiarum" against Webster, and the "Exercitatio Epistolica" against Hobbes, and particularly the latter, show sturdy logical prowess and controversial powers of a very high order. Hobbes needed all his resources and all his confidence, to bear up against the grapeshot of the two Savilian professors, Ward and Wallis; who were both admirably well skilled in mathematical learning, and brought demonstration pointed by wit, and reasoning sharpened by ridicule, to play upon him with an effect which would have utterly extinguished any one but the lofty-minded and unconquerable old man of Chatsworth. The life of Ward has been written by Dr. Walter Pope (London, 1697, 8vo,) in a volume which has been previously noticed (p. 67), and which proves the author, whether a man of "epicurean and heathenish life," as Anthony Wood represents, or not, to have been at least a capital biographer. He was certainly the Boswell of the 17th century. With what gusto he

bound in conscience, but I should have been much grieved and perplexed if you had told me, that you were fallen sick, so as to keep your bed. I beseech God to continue your health and life to serve the great and manifold purposes of His glory, there being very few that do mind in the course of their lives any such purposes. Mr. Brereton is also pretty well recovered, God be praised. His lady is lately come to him, wch will look the better to his health. He was brought last week in a sedan to my son Clodius to give him thanks; for he would use no other physician but him. Zwicker is the author of Irenicum Irenicorum, wch Mr. Comenius hath refuted; but I wish he had let it alone, and gone on in his Pansophical work. His answer hath been in the press a good while, so that I expect it shortly. If he send more copies then one, you shall have it, G.[od] w.[illing]. Irenicum Irenicorum hath been sold amongst the stationers in Paul's Churchyard. I wonder they do not choose a new Episcopus, if Comenius should chance to die. Mr. Beal is now seated at Yeovil in Somersetshire. I have sent him word of excellent Mr. More's book in fol.[io] but he answers nothing. Had I former means, I should send him the book itself, so exceeding gustful it is to my palate. There is a MS. Josephus in the King's Library at St. James's, and it will be sent shortly and entrusted to Elzevir, who was in town about 8 days ago, of wch we have given notice already to Cocceius. Mr. Dury writes again as followeth: "I have only this to answer to yours, that Elzevir and Cocceius know of Petitus's notes upon Josephus, but the widow holds them so dear, that Elzevir had no mind to go to the price thereof, as I conceive, and therefore thought not fit to press rudely a question upon them wch I perceived they would not be willing to answer plainly." The letter is

describes the Bishop's hospitality: "Never was there a more hearty entertainer: I have heard him say, 'Tis not kind nor fair to ask a friend that visits you, Will you take a glass of wine? For besides, that by this question you discover your inclination to keep your drink, it also leads a modest guest to refuse it tho' he desire it: you ought to call for wine, drink to him, fill a glass and present it; then and not till then, it will appear whether he had any inclination to drink or not." Ward's *Life*, p. 71.

dated the $\frac{11}{21}$ of April. About Hesychius I have heard no more. Mr. Rust is certainly an accurate scholar, and I may say the like of Mr. Marsh. You should do well to exchange letters with them. I shall write again to Mr. Comenius about Kabahik his book in Palestinam et Ægyptum Peregrinatio. I have heard great talk of Mr. Wren, and we see frequent changes of preferment. I suppose you have taken notice in the common news book of Dr. Petty's being made a knight. He hath also gotten a patent from the K.[ing] whereby he is made or declared Surveyor General of Ireland. Mr. Dury gives me notice as followeth: — "There is a Dr. of physick, one Timannus Gesselius, of Utrecht who hath written an ecclesiastical history, whereunto he hath annexed very many of the Latin treatises of my negotiations. The title of the book is, Historia sacra et Ecclesiastica ordine Chronologico ex optimis Scriptoribus compendiose digesta ab anno Mundi ad annum Christi 1125, in qua ad pacem Ecclesiæ viam aperire pio conatur affectu Timannus Gesselius M.D. Trajecti ad Rhenum 1659."[1] I conclude and ever rest

Yours most affectionately, &c.

Apr. 23, 1661. S. Hartlib.

Dr. Worthington to S. Hartlib.

Sir,

Yours of April 23 came safe to me. Having this conveniency of writing by a friend, I thought good to salute you in a few lines; though the time and place, where I am, afford but little materials for a letter. Dr. More tells me he received your kind letter. He is desired to reprint his former discourses,

Worthington's Miscellanies, p. 234.

[1] This *Ecclesiastical History*, which was compiled by Gesselius, with a view mainly to the pacification of the churches, is principally valuable, as it contains, in the appendix to the second volume, a very complete collection of the *Papers and Documents* of Dury and others, in reference to the many attempts to accomplish this important result. The work was published in 2 vols. 4to, in 1659–61, and was afterwards included in "Gesselii Opera Historica et Ecclesiastica," Traject. ad Rhen. 1667, 4to.

viz. of Atheism, of Enthusiasm, of the Immortality of the soul, and Conjectura Cabbalistica on Genesis ch. 1, 2, 3, and to put them all into one folio; the bookseller is urgent with him about it; and that the poems may not be omitted.[1] Some friends here thought that his late book of the whole Mystery of Christian Religion had been presented to the King.[2] It containing matters

[1] These were collected in a folio volume and published, but without the poems: Lond. 1662. A fourth edition, corrected and much enlarged, appeared, Lond. 1712, folio. More's Philosophical Poems were published at Cambridge in 1647, in an 8vo. form. Though crippled by the impracticable nature of his subjects, he occasionally discloses a vein of true and sterling poetry. How fine is his picture of the lark:—

"What doth move
The nightingale to sing so sweet and clear
The thrush, or lark that mounting high above
Chaunts her shrill notes to heedless ears of corn
Heavily hanging in the dewy morn?"

and of the infant at the mother's breast:—

"Veluti lactens infantulus ubera matris
Quæritat, et cunctas complet vagitibus ædeis
Ni sedet et mollem sibi nudam veste mamillam
Exhibet: Hæc igitur properat, sævumque tyrannum
Demulcet dictis, atque oscula dulcia figit.
Ille autem non dicta moratur, nec pia matris
Oscula, non hilares oculos vultumque serenum
Attendit, pulchros neque, amantum rete, capillos.
Nulla mora est, quò cæca fames vocat, instat, in uber
Involat, et niveum sitienti fauce liquorem
Haurit, et alterno jactans sua crusula motu
Maternum refricat gremium, dulcedine sensûs
Exultans, tenerum succo feriente palatum."

The noblest specimens of his poetry are however not to be met with here, but in his prose writings and when he was disencumbered from the fetters of rhyme and metre.

[2] More's "Explanation of the Grand Mystery of Godliness" was a favourite work of Worthington's. It is undoubtedly the most important work of the author, and produced a great sensation at the time of its appearance. It may in fact be considered as the exposition of More's religious system, and overspread by those Platonic infusions in which he delighted, it presents all the nobler aspects, as well as the occasional extravagances of his intellectual character. Those who are disposed to give it a perusal, without which but an imperfect idea can be formed of the characteristics of the school to which More belonged, should not fail to read the fine

of the worthiest importance, and treating of them in an unvulgar way, it was thought it might have been judged fit to have been presented by some great men; but it seems it never was. I do not perceive the author sollicitous about it, as having no design of ambition or advantage to himself. But others thought the more acquaintance the chief have with things of main importance there, it might be for their own and the public good. There is gone to the press a free Philosophick Piece, which e're long will be extant. I know not the author: it's printed for a bookseller here. You write of one Timannus Gesselius of Utrecht his History; but what becomes of his design who undertook the refutation of Baronius? I am very glad to hear that there is a Josephus MS. at S. James's. I hope that library will now recover many of its precious rarities, which in the late times were where they should not have been. I am advertised by one who hath surveyed all the manuscripts in our libraries at Cambridge, that there is no such MS. as Josephus to be found. I am glad to hear that Mr. Brereton is so well as to creep abroad. Is he chosen burgess for parliament? I perceive by the prints that his father is knight for Cheshire. All mens expectations are now what the parliament and convocation will produce? God direct them to the things which make for peace and edification.

Do you know what learned Mr. Pocock is about at Oxford? I

preface, as it appeared in the first edition of 1660; it was curtailed and altered when included in the folio of his collected "Theological Works." Nor should "The Apology of Dr. Henry More, wherein is contained a more general account of the manner and scope of his writings as a particular explication of several passages in his Grand Mystery of Godliness," (London, 1664, folio,) be overlooked. These works found an animadverter in the person of Dr. Joseph Beaumont, Master of Peter-house, the most poetical of Divinity professors, whose "Psyche or Love's Mystery" is a rich mine, little explored, of imaginative power and glowing description. His "Observations on More's Apology," (Camb. 1665, 4to,) are written in a tarter style and less friendly spirit than might have been expected from one who would almost appear to have been a pupil of More, and who had so many points in common with him. Was it that the "amari aliquid" of rivalry, against which even the "luciform vehicle" of Platonism is scarcely armour of defence, had distilled its poison on these two explorers of the Psychozoia? Tantæne animis cœlestibus iræ!

some where heard that he was setting out an Arabian geographer or historian. What way was there taken for spreading in the East his Arabick translation of Grotius de Veritate Religionis Christianæ; that so Mr. Boyle's excellent charity might be render'd more effectual? Did Mr. Dury write you any news about the Desiderata of Mr. Ainsworth? he being now near the place where he lived and died; and possibly some of his relations may be in those parts. There are various reports about the Turkish preparations. O that Christendom would be wise, and instructed, and serve the Lord with fear: for who would not fear Thee, O king of nations? for to Thee doth it appertain; forasmuch as there is none like unto Thee, O Lord. Thou art great, and Thy name is great in might.

This is all at present I have to write. Commending you to the gracious protection of the Almighty, I rest

Yours affectionately,

May 8, 1661. J.[ohn] W.[orthington.]

S. Hartlib to Dr. Worthington.

Hon^{d} S^{r}

Your last is dated May 8. It will be an excellent endeavour to put Dr. More's several Treatises into one folio. I knew nothing to the contrary but his excellent Mystery of the Christian Religion had been delivered to the king long ago. I long to see the free philosophic piece. As soon as it is extant, I pray give me notice of it. I shall tell Mr. Boyle of it, who is very greedy after such essays. I suppose you have seen what he hath published of late about the improvement of philosophical experiments. The book is in 4to.[1] I hear no more concerning the

Baker's Camb. MSS., see p. 55.

[1] The title of this work of Boyle (published, Lond. 1661, 4to,) is "Certain Physiological Essays," and other Tracts, viz.—1. "Some Considerations touching Experimental Essays in general." 2. "Two Essays concerning the Unsuccessfulness of Experiments, containing divers admonitions and observations (chiefly chemical) touching that subject." 3. "Some Specimens of an attempt to make Chemical Experiments useful to illustrate the notions of the Corpuscular Philosophy." 4. "A Physico-Chemical Essay." 5. "The History of Fluidity and Firmness."

refutation of Baronius; but I conceive it is not yet done, else I should have heard of it. Elzevir is a meer mechanic, looking more to his purse then advancing the noblest kind of knowledge. There are 2 or 3 more chosen w^th^ Mr. Brereton, and he must not go into the house till the committee of priviledges have determined the choice. I'll ask, G.[od] w.[illing], Mr. Boyle what way [has been] taken for spreading the Translation of Grotius de Veritate Religionis Christianæ. I suppose that Mr. Pocock had the direction of that affair. Mr. D.[ury] is a great lover of Mr. Ainsworth's works. But he was hurried lately away from the Low Countries to Cleve, where the Elector of Brand.[enburgh] is for the present; from thence he writes as followeth: — "I told you in my last from Amst.[erdam] that I intended to go to Cleve, where now I am, where I have begun to deal with the ministers, that there may be a concurrence in the work between them, and those in the Low Countries, w^ch^ I hope will be effected. I have spoken with the P.[rince] of Anhalt concerning my business to make way for some further resolutions in the prosecution of peace. For here the work of pacification is minded, but without any settled course to prosecute it constantly in a concurrence w^th^ others, w^ch^ makes the endeavours ineffectual, w^ch^ I am about to see, if it can be remedied. I would be glad to hear whether P.[rince] Maurice hath gotten any answer to that motion, w^ch^ hath been made by him to the King concerning my work, and what the answer is. I hope to be back in Holland within 8 or 10 days." The letter is dated Cleve, $\frac{27\ \text{Apr.}}{7\ \text{May}}$, 1661. What he writes of Bill's Anatomy you shall find here inclosed. A great statesman writes from Stockholm as followeth: "We begin to wean ourselves as it were from owning or intermedling with any forcaigne affairs, as it was in the time of Olai Sylvan. Cæsaris about 800 years ago, or somewhat more, when we did not interest ourselves in any of the general European actions, whereby also we may be happier perhaps, then other nations, esp.[ecially] if we shall order our public affairs according to better and more Christian maxims. For the present there is a kind of necessity not to engulp ourselves into foraigne businesses, there being

so many exorbitances to be redressed. Yet we are sending a deputation to the Imperial Court, and the E.[arl] of Tott will be gone into France within 14 days. As for the Count Nielson Brahe, designed ambassador for England, it is not yet certainly known, how soon he may be gone, although diverse men of war for transport of ambassadors are making ready. Loccenius,[1] the Professor of Upsal, is writing Historia Vitæ Regis Nostri immortali memoriâ dignissimi. No doubt, there you shall find related such notable military actions, the like few histories can afford. The Lord Chancellor hath gotten several Islandian MSS. and books, w^ch^ he hath sent to the perusal and examining of Loccenius, what remarkable things and actions are found therein. The s^d^ Lord Chancellor was also willing to give his library to a public use, that every body that would might have the benefit of it. But it consists as yet but of seven thousand books in all." Thus far a letter dated 16 Apr. 1661, from Stockholm. I know not whether I told you before, that the Duke of York's only child is dead and buried.[2] You little imagine with what pains I have written this letter, but that I seriously delight ever

Hon^d^ S^r^

To love and serve you,

May 14, 1661. S. Hartlib.

Dr. Worthington to S. Hartlib.

Worthington's Miscellanies, p. 248.

Honour'd Sir,

Yours I had of May 14, but have little to acquaint you with, these rural parts affording nothing memorable. I stir

[1] Johannes Loccenius, a Swedish writer of eminence on historical and legal subjects, was born in 1597, and died in 1677, and who published Historiæ Suecanæ Libros. 9, ab Erico. Rege. A. Mundi 2014 usque ad Caroli. II., 1660. Francof. 1676, 4to.

[2] Charles, Duke of Cambridge, born at Worcester House, in the Strand, on the 22nd of October, 1660, died on the 5th of May, 1661.

but seldom to Cambridge. Dr. More is now at London, he with some others of the college are there upon business; and if the urgencies thereof afford vacancy, I doubt not but he will give you a visit (and so Mr. Brereton) and may do that in person, which you wish'd had been done before by writing.

It is an infirmity that too many are not so well delivered from as they might be; resolving often, but delaying to perform. It would make one wonder to read in Critics and Philologers how many things they promise, and speak of several excellent designs they purpose; but the performances are not so large.[1]

I hear that the Q.[ueen] of Bohemia is arriv'd in England; and if so, is not that excellent philosophical and otherwise accomplish'd lady, her daughter the Princess Elizabeth, arrived also? If she be, I believe Dr. More would rejoyce at that good news; he having a great esteem for her from the high testimony of Des-Cartes and others concerning her; and if there were an opportunity of his converse with her, I believe it would be to a great mutual satisfaction and complacency. I doubt not but he would think it fit to present her with his late Volume, and his former Discourses; which would be most acceptable to a personage of such perfections as she is. She would soon discover the worth and usefulness of his late volume, and judge it for the great importance of what is contain'd in it not unmeet for the royal observation. And such a person that knows how to represent the importance thereof from a due resentment and valuing of the great truths therein, might be

[1] Worthington alludes to that incorrigible race of literary delinquents, the promissores librorum, of whom the late Dr. Parr may be considered as a very fair specimen. There is another tribe equally numerous, and perhaps still more to be denounced — those who are always bidding farewell to the public without ever realizing their eagerly accepted promise;

"Who handle the halter, who traverse the cart,
And often take leave, but are loth to depart.

It is amusing to see Dr. Henry More enrolled in this formidable band. In his "Mystery of Godliness," he commences by informing the reader with fitting solemnity that it will be "the last from his hand that will exercise his patience." Who would expect, after this, another folio of equal size, eight goodly quartos, and a like number of respectable octavos and duodecimos!

best instrumental to so good a purpose. I was glad when I read that one in whose friendship you have an interest, was created Earl of Anglesey.

That little Tract which I wrote to you was going to the press, was not a philosophical piece, but (as I am since better informed) relates to theology: and it is designed for a defence of some opinions for which Origen was blamed.[1] I do not know the author, nor what the performance is: but he engageth to consider such arguments as are paradoxal according to common esteem and apprehension. When the book is finish'd I shall, according to your desire, give you notice of it. I did not hear of any new Discourses of Mr. Boyle's, till I received your letter: but since, I hear they are much desired, and enquired for, at Cambridge. As I enquired in my last how his charitable design towards the Mahometans was directed, (I meant the communicating of the Arabick version of Grotius;) so I would desire to know what became of the Armenian priests at Amsterdam. Was the Bible printed there in that language for the use of the Armenian Christians? I suppose Mr.

[1] The title of the Tract referred to, which is by Dr. George afterwards Bishop Rust, is "A Letter of Resolution concerning Origen and the chief of his opinions, written to the learned and most ingenious C. L. Esq., and by him published." Lond. 1661, 4to. It is written with considerable ingenuity and learning, and is an elaborate apology for this famous father. It has much of the cast of Dr. Henry More's style, and is evidently the work of a pupil of his school. Amongst the opinions of Origen which his apologist defends is the Doctrine of Pre-existence, which he upholds as affording the great solution for the chief difficulties which appear in the course of God's providence on earth. "Whatever ruin," he says, "the argumentations of Sceptics may threaten to the ill-built fabric of ordinary Theology, the house of Wisdom and Truth which hath made Pre-existence one of her pillars stands as firm as a mountain pyramid, and by that hypothesis the great phenomenon of Providence we have been speaking of is clear and righteous. Neither hath the Atheist or Epicurean any thing considerable to say against the truth of it, either as it is a single proposition by itself or as an hypothesis to salve the phenomena of Providence. Which straights of theirs they plainly enough confess by their either only gravely smiling at it as an extravaganee, or with a more solemn brow chastizing it as a dangerous paradox. And truly a dangerous one it is to their pretended and boasted wisdom; but to the genuine plants of heavenly truth and divine knowledge, 'tis as agreeable and salutary as showers and sun-beams are to the growing Spring." Page 34.

Bog.[uslaus] Chylinski's Lithuanian Translation is in the press at London; if not finish'd. Do you know whether those 4 maps (I think there were but 4) which are in the Dutch Bible (but left out in Mr. Haak's Translation) may be procured?[1] If so, I should

[1] "The Dutch Annotations upon the whole Bible together with their Translation according to the directions of the Synod of Dort, 1618. By Theodore Haak, Esq." London, 1657, folio, 2 vols. Theodore Haak, "who is said to have first suggested the weekly meetings of the Royal Society, and was one of its first Fellows when established after the Restoration, was born in 1605, at Newhausen, near Worms, in the Palatinate, and educated at home. In 1625 he came to Oxford, and studied there about half a year, whence he went for the same time to Cambridge. He then visited some of the universities abroad, but returned to Oxford in 1629, and became a commoner of Gloucester-hall, (now Worcester college.) Here he remained three years, but without taking a degree, and, as Wood says, was made a deacon by Dr. Joseph Hall, the celebrated bishop of Exeter. He does not, however, appear to have proceeded farther in ecclesiastical ordination, and both in his translation of the 'Dutch Annotations,' and in the lists of the Royal Society, we find him afterwards styled 'Theodore Haak, Esq.' In the time of the German wars he was appointed one of the procurators to receive the benevolence money, which was raised in several dioceses in England, to be transmitted to Germany, which he used to say 'was a deacon's work.' When the rebellion broke out in this country, he appears to have favoured the interests of Parliament. In 1657, he published in 2 vols. folio, what is called the 'Dutch Annotations upon the whole Bible,' which is a Translation of the Dutch Bible, ordered by the Synod of Dort, and first published in 1637. Wood says that the Dutch translators were assisted in this undertaking by Bishops Carleton, Davenant, Hall, and other English divines, who were members of the Synod of Dort; but, according to the preface, the only assistance they gave was in laying before the Synod an account of the manner in which King James's Translation had been performed by the co-operation of a number of the most eminent divines in England. The Synod accordingly adopted the same plan; and their annotations being considered of great value to biblical students, the Westminster assembly of divines employed Haak in making this English Translation, and the Parliament granted him a sole right in it for fourteen years from the time of publication. Haak also translated into Dutch several English books of practical divinity, and one half of Milton's 'Paradise Lost.' He left nearly ready for the press, a Translation of German Proverbs, but it does not appear that this was published. He was in 1645 one of several ingenious men (Dr. Wilkins, Dr. Wallis, Dr. Goddard, &c.) who agreed to meet once a week to discourse upon subjects connected with mathematics and natural philosophy, and it was he who first suggested this humble plan on which the Royal Society was afterwards formed. Mr. Haak died at the house of his kinsman Dr. Slare, a physician near Fetter-lane, London, May 9, 1690, and was buried in St. Andrew's church, Holborn. Dr.

buy them for a friend. In some former letter you advertised, that Chelsey Coll. was granted to the Earl of Newburgh [Newport.] What use is it designed for? It is a place near London, very accommodate to the purposes of a little retired society. What is the Oeconomy of Dulwich College, not far from London, in Surrey? You have heard of it, I doubt not. Mr. Saml. Cradock intended to be in London this month; perhaps you may have seen him. Thus much for the present: I must return to business which abides me in this place. With all true remembrances to you I conclude

Yours affectionately,

May 20, 1661. J.[ohn] W.[orthington.]

S. Hartlib to Dr. Worthington.

Worthy S^r^

Baker's Camb. MSS. See p. 55.

I am full of pains, but your letter being short I hope to answer it. I am glad that Dr. More intends to put his several Discourses into one Fol.[io]. I wish other learned men would do the like; for then their smaller treatises, w^ch^ oftentimes are as good as y^e^ greater volumes, or better, would not so easily miscarry or be left, as now they are. I wish passionately that the King were acquainted with that excellent book. If any occasion fall in my way whereby it may come to the knowledge of the King, I shall hardly omit it. When that philosophick piece is abroad, w^ch^ you say is gone to the press, I beg you would give me notice of it. I hear nothing more of the Refutation of Baronius, nor hear I more of Josephus MS. But I take it for granted that it hath been sent already to Leyden. Mr. Brereton is abroad again, and if Dr.

Horneck preached his funeral sermon. He appears to have been the friend and correspondent of the most learned men of his time, and has some observations and letters in the 'Philosophical Collections,' published in May, 1682. There is a portrait of him in the picture gallery at Oxford, which has never been engraved." — *Chalmers's Biog. Dict.* vol. 17, p. 1.

More be at London I believe he will endeavour to see him. He is not yet of the parliament. The parliament destroys the covenant, engagement, & commonwealth constitution as fast as they were introduced. What the convocation is doing is but little as yet. There hath been something to do to bring Mr. Thorndike[1]

[1] Herbert Thorndike, whose name is unaccountably omitted in Cattermole's *Literature of the Church of England*, but who is undoubtedly entitled to rank with the greatest theologians of the 17th century, was educated in Trinity College, in the University of Cambridge, of which he became fellow. In 1638 he was proctor of that University. In July, 1642, he was admitted to the rectory of Barley, in Hertfordshire; and upon the death of Dr. Samuel Ward, in September, 1643, he was elected Master of Sidney College, in Cambridge, from which place, however, he was kept out, his opponent, Mr. Minshull, who had only the minority of votes, having, through the Earl of Lindsey's influence, procured an order from the king to confirm his election. He was subsequently ejected from his living of Barley, which was given to the Rev. Nathaniel Ball, of King's College, Cambridge, who, Calamy informs us, punctually paid a fifth part of the income to Mr. Thorndike. On the Restoration he was reinstated in his living, but resigned it on being made a prebendary of Westminster. His death took place in July, 1672, and he was interred in Westminster Abbey. By his will, dated July 3rd in that year, he makes void the bequest of his property to his nieces, *if either of them should marry with any that goes to mass, or any of the new licensed conventicles*. His writings, which are pregnant with deep thought and profound erudition, and full of the most valuable materials on the most important subjects in theology, were allowed almost to pass into oblivion during the last century. Of late years attention has again begun to be paid to them. A complete edition of Thorndike's *Theological Writings* is now publishing in the library of Anglo-Catholic Theology, 8vo, of which four volumes have already appeared; Oxford, 1844–6. To this collection of his works, the utility and importance of which will be universally admitted, it is hoped that as full a biography of this great divine as can be written from the scanty materials which exist will ultimately be prefixed, with his unpublished letters to Sancroft, and the few letters from him to Usher and others which have already seen the light. Of so distinguished a man, nothing that can afford us any insight into his works or personal character should be lost. The darling object in all his studies and writings was to reform and reconcile the churches, and like his illustrious contemporary Grotius, whom he vindicates with so much spirit and power, (see preface to the "Epilogue to the tragedy of the Church of England," 1659, fol.) he had to undergo in his prosecution of this desideratum much misrepresentation and calumny. Baxter could talk of "Mr. Thorndike's impertinent, passionate words," (p. 235, note,) and even Clarendon could wonder "what melancholy hath possessed poor Mr. Thorndike." (Barwick's *Life*, p 401.) He might, however, well dispense with the countenance of both the nonconformist and the chancellor,

amongst them; for he doth not agree with them in all things, speaking much of the orders of the Bohemian churches, called Unitas Fratrum. Mr. Dury told me, two London ministers had undertaken the Translation of that Comenian Tr.[eatise]. Mr. Pell told me that he had seen it, and that it was sold at London & Westminster.[1] I expect shortly Zwickeriana refuted by Comenius. But he will hardly be able to stop his mouth. When Mr. Boyle comes to me, I purpose to ask him about the Arabian Geographer, and the way that was taken about his excellent charity. Mr. D.[ury] hath been at Cleve all this while, from whence he writes as followeth: — "I pray thank S^r^ John for the affection he showed to me and to the business, w^ch^ at Cleve hath been entertained with all the advantage that can be desired. So that it is minded by the

when Dr. Henry More professed that "if any mode or platform of church government be jure divino, I should sooner venture upon Mr. Thorndike's way than any." (Preface to *Mystery of Godliness.)* It is in his works that his triumphant vindication and enduring memorial will be found, and with some slight deductions on account of the occasional obscurity and harshness of his style, they will be found deficient in no one quality of argumentative weight, wide-ranging learning, and power of worthily dealing with great questions, which, notwithstanding the flippant, and (may I say?) absurdly unfounded remark of the late Dr. Arnold, characterises the performances of the master theologians of the period. On the topics discussed in Thorndike's works it is sufficient to quote the words of my friend the Rev. J. S. Brewer in the preface to his useful reprint of Thorndike's *Right of the Church in a Christian State.* Lond. 1841, 12mo. "There is scarce a question connected with the principles of Christian truth, or the covenant of grace, or the laws of the Church, which he has not discussed with unexampled fulness and precision. The rule of faith, the authority of tradition, the power of the keys, the visibility of the Church, the divine right of episcopacy, the nature of the sacraments, the sacrificial character of the Eucharist, regeneration in baptism, justification by faith, original sin and its kindred doctrines, or other points of less, though of no little, importance towards laying down a ground for a sincere union between the Churches, the reverence due to images, the intercession of saints, the commemoration of the dead, are examined in various parts of his writings; and if the numerous subjects which have thus employed his pen have not called forth an eloquence like Hooker's, they are at least marked with a penetration, judgment, learning, and logical ability in no degree inferior to his great predecessor's." Preface to Thorndike's *Right of the Church*, p. v. edit. 1841.

[1] This would be "the Exhortation of the Churches of Bohemia." See title, p. 154, note.

Elector (of Brandenburg) not only as his own interest, but as recommended to him by the King, for so the Chancellor who now manageth the affairs at Cleve told me that our King had recommended it to the Elector. The manner how the prosecution of it is now laid, by the next you shall know G[od] w.[illing].” The letter is dated Amst.[erdam] $\frac{17}{27}$ of May. And seeing that Mr. D[ury] is come back unto Amst.[erdam] I purpose G.[od] w.[illing] to write unto him about the Desiderata of Mr. Ainsworth. I hear a secret of Princess Elizabeth that L[d] Craven[1] is like to marry her. I wish she were in England, that she might marry Dr. More's Cartesian Notions, w[ch] would beget a noble offspring of many excellent and fruitful truths. This morning one was w[th] me being very confident that a friend of his had hit upon the knack of grinding the Cartesian glasses.[2] But I doubt of it,

[1] This was William first Baron and Earl Craven, the eldest son of Sir William Craven, lord mayor. For a notice of the life of this loyal, gallant, and adventurous peer, see Collins's *Peerage*, by Brydges, vol. v. p. 447. He, however, preferred the mother to the daughter, and was reported to have privately married the queen of Bohemia. He certainly managed all her affairs, and is said to have built for her the fine seat at Hampsted Marshall, in the county of Berks, which was constructed after a plan of Sir Balthazar Gerbier, and which was destroyed by fire. He rebuilt Craven House, of which Pennant says, “it is at present a public house. In searching after it I instantly knew it by the sign, that of the queen of Bohemia's head, his admired mistress, whose battles he first fought, animated by love and duty.” (Pennant's *London*, p. 157.) Lord Craven was a great sufferer for his adherence to Charles II., who, on his restoration, created him an earl, and placed him in various offices of trust. He died April 9th, 1697, aged 88 years and 10 months. He had fought under Henry, prince of Orange, and Gustavus Adolphus, king of Sweden, and carried the strong fortress of Crutzenach, in Germany, by storm, which is one of the most extraordinary actions recorded in the wars of Gustavus. His life seems to have had much of the tincture of romance, and his appearance at the court of William III. would be like the resurrection of one of Queen Elizabeth's generals. On his supposed marriage with the queen of Bohemia, Dr. Whitaker remarks, (*History of Craven*, p. 374,) “thus the son of a Wharfdale peasant matched with the sister of Charles I., a remarkable instance of that Providence which raises the poor out of the dust and setteth him among princes, even the princes of his people.”

[2] Playfair observes, (*Dissert. on the Progress of Mathematical and Physical Science,*) that “from Descartes's very ingenious investigation no practical result of advantage in the construction of lenses has been derived. The mechanical difficul-

tho' Mr. Smethwick assured me also, that he likewise had found out the Cartesian way. Dr. Johnson, who was sometime servant to Princess Eliz.[abeth] departed this world last week. Of the Turkish preparations I hear no more, but that the Emperor begins to comply with the Turk, so that there begins some likelihood, that the peace may be continued at least for this year. I cannot but join with you. O that Christendom would be wise and instructed and serve the Lord, in whose blessed embracings I leave you, remaining ever,

Worthy Sr
Yours, most faithfully, &c.

May 28, 1661. S.[amuel] H.[artlib.]

Dr. Worthington to S. Hartlib.

Sir,

Worthington's Miscellanies, p. 251.

Yours of May 28, I received. By this time, I suppose, you or Mr. Brereton may have seen Dr. More, who is at London. I was told by one, that he saw the English Translation of the Ratio Disciplinæ, &c., fratr.[um] Bohem.[orum.] I do not find, that Mr. Comenius hath answered those queries which I wrote to you about, in relation to that book.

In my last letter I wrote to you not only about the Arabick Version of Grotius, (as formerly about the Arabick Fiction) but also I wrote about the Lithuanian Translation of the Bible; whether it be printed in London, and disperst; and also (which I more consider) the Armenian Translation of the Bible, which you wrote some Armenian Priests were taking care for at Amsterdam. I intend as soon as I can procure time to send you a Collection of Turkish Proverbs, done into Italian, and thence into English; in all the three languages.

ties of working a superficies into any figure but a spherical one are so great, that, notwithstanding all the efforts of Descartes himself, and of many of his followers, they have never been overcome, so that the great improvements in optical instruments have arisen in a quarter entirely different."

When you write to Mr. D.[ury] you may signifie, that though I was informed by one, who professed to know all the MSS. both in the publick library and in college libraries, that there was nothing of Josephus MS. in any; yet I was willing to take a journey to Cambridge, and to search with mine own eyes; and in the publick library I found a MS. of Josephus his Antiquitates Judaicæ, in folio, fair written in parchment in a great letter: Yet not all, but of the 1st ten books; and not in Greek, but in Latin. When written, and by whom, because it wants the end of the tenth book, and is torn at the very beginning, I could not learn. I know not of what use this notice may be: but you know Bp Usher made much advantage of a Latin Translation of Ignatius he found in a college library at Cambridge. The Latin Translation shews what the Greek then was. The book might soon be run over: or if any dubious places in those ten books be desired to be searcht for in this Latin MS. to see how they are here, there might be an answer return'd without any great delay.

Doth not Borellius live at Amsterdam? and is he known to Mr. Dury? If so, could nothing be done about the Spanish Version of the Mishnaioth? It seems by his letter to you, that he looks upon it as too chargeable and too troublesome a work to undertake the printing of the Mishnaioth; because it must be done into Latin, (whereas the Jew, he used, did it all in Spanish) and there are added the Rabbinical Commentaries. But I have advised with some learned men about it, who think it far more desirable to leave out those Commentaries, which are bulky and swelling. If the Mishnaioth alone were printed in Latin, it would be more useful: and I believe it would help off his Hebrew edition of the Mishnaioth, which did not sell. But instead of those bulky Commentaries or large Excursions, there might be some short notes upon such passages as most need them, taken out of Maimonides, who hath in a more facile and clear way explained the Talmud. There are scholars enough in Holland that could turn the Spanish into Latin; and being revised by some that understand both Hebrew and the Translations, the work might come forth with good advantage.

If it may not be undertaken there, I would hope that some in England would not be averse from a work that may be of so much use: for if Christians would more knowingly and pertinently deal with Jews and Mahometans, they should be acquainted with the Mishnaioth and the Alcoran.

Have you seen a little book lately printed at London, called The Ancient Liberty of the Britannick Church, &c., the author Dr. Basier?[1] By the letter of his at the end of the book (which

[1] For the life of this very extraordinary person, Isaac Basier or Basire de Preaumont, *The Correspondence of Isaac Basire*, by W. N. Darnell, Lond. 1831, 8vo, which contains a memoir of him and several curious letters, including some from the famous Dr. Busby, may be consulted. He was born in 1607, and being educated for the church became chaplain to Thomas Morton, bishop of Durham, through whose patronage he had many valuable preferments bestowed upon him. Upon the surrender of the Oxford garrison to the Parliament, he resolved, with all the zeal of a missionary, to propagate the doctrine of the English Church in the East, among the Greeks, Arabians, &c. His success and adventures are described in the letter to Sir Richard Brown referred to in the text which deserves quoting entire.

"For the Honourable Sir Richard Brown, resident at Paris for his Majesty of Great Britain.

"Sir,—I have according to my duty acquainted you, from time to time, with the several passages of my now seven years voyage. In my last from Aleppo (as yet unanswered) I gave you an account of my stay in Zantes, and of my success there, in spreading amongst the Greeks the Catholic doctrine of our church, the sum whereof I imparted to sundry of them in a vulgar Greek translation of our Church Catechism, the product whereof was so notable that it drew envy, and consequently persecution upon me from the Latins. This occasioned my voluntary recess into the Morea, where the Metropolitan of Achaia prevailed with mee to preach twice in Greek at a meeting of some of his bishops and clergy, and it was well taken. At a parting I left with him the like copy "ut supra." From thence, after I had passed thorow Apulia, Naples, and Sicilie again (in which last at Messina in Dr. Duncom's absence I did for some weeks officiate aboard a ship) I imbarked for Syria, where, after some moneths stay in Aleppo, where I had frequent conversation with the Patriarch of Antioch, then resident there, I left a copy of our Catechism translated into Arabick, the native language there. From Aleppo, I went this last year to Jerusalem, and so travelled over all Palestina. At Jerusalem I received much honor, both from the Greeks and Latins. The Greek patriarch (the better to express his desire of communion with our old Church of England by mee declared unto him) gave me his bull or patriarchial seal in a blanke (which is their way of credence) besides many other respects. As for the Latins, they received mee most courteously into their own convent, though I did openly profess myself a

Sir Rich. Brown saith he always read as a kind of 29th of the Acts of the Apostles) you will see how great a traveller he has been in

priest of the Church of England. After some velitations about the validity of our ordination, they procured mee entrance into the Temple of the Sepulchre, at the rate of a priest, that is half in half less than the lay-men's rate; and at my departure from Jerusalem the pope's own vicar (called Commissarius Apostolicus Generalis) gave me his diploma in parchment under his own hand and publick seal, in it stiling mee Sacerdotem Ecclesiæ Anglicanæ and S. S. Theologiæ Doctorem; at which title many marvelled, especially the French Ambassador here. Returning to Aleppo, I passed over Euphrates and went into Mesopotamia, (Abraham's country) whither I am now intending to send our catechism in Turkish to some of their Bishops, Armenians most of them. This Turkish translation is procured by the good care of Sir Thomas Bendyshe, ambassador here. After my return from Mesopotamia, I wintered at Aleppo, where I may not passe under silence sundry courtesies I have received from the Civil Consul, Mr. Henry Riley. This last spring I departed from Aleppo, and came hither by land (six hundred miles) all alone, I mean without either servant or Christian, or any man with me that could so much as speak the Frank language. Yet by the help of some Arabike I had pickt up at Aleppo, I did perform this journey in the company of twenty Turks, who used me courteously, the rather because I was their physician, and of their friends by the way (a study whereunto the iniquity of the times, and the opportunity of Padua, did drive me) so by the good hand of God upon mee I arrived safe hither, where I wish the temper of our age would permit me to expresse my welcome many ways, into the house of the Lord Ambassador, Sir Thomas Bendyshe. Since my arrivall hither, the French Protestants here have taken hold of me; and after I had declared unto them my resolution to officiate according to our liturgy, (the translation whereof, for want of a printed copy, cost me no little labour,) they have as yet hitherto orderly submitted to it, and promised to settle me, in three salvable men's hands, a competent stipend: and all this, as they tell me, with the expresse consent of the French Ambassador, but still under the roof and protection (eatenus) of the English Ambassador. How long this liberty may last I know not, because they are all of them bred after the Geneva discipline, and consequently not like to persevere, or to be suffered to go on in our way: out of which, God willing, I am resolved not to depart, though for it I lose this, as I have lost all. Meanwhile, as I have not been unmindful of our Church, with the true patriarch here, whose usurper now for a while doth interpose, so will I not be wanting to embrace all opportunities of propagating the doctrine and repute thereof, stylo veteri; especially if I should about it receive any commands or instructions from the King, (whom God save) only in ordine ad Ecclesiastica do I speak this; as for instance, proposall of communion with the Greek Church (salvâ conscientiâ et honore) a church very considerable in all those parts. And to such a communion, together with a convenient reformation of some grosser errours, it hath been my constant design to dispose and incline them. Haply, some months hence, before I leave these parts, I shall passe

the world; and that he designed his travels to religious purposes. He conversed with the patriarchs of Constantinople, Antioch and Jerusalem, and with Armenian Christians. And in his travels he

into Egypt, that I may take a survey of the churches of the Cophtics, and conferre with the patriarch of Alexandria, as I have done already with the other three patriarchs, partly to acquire the knowledge of those churches, and partly to publish ours 'quantum fert status.' All along I have gone, I have collated the severall confessions of faith of the several sorts of Christians, Greeks, Armenians, Jacobites, Maronites, &c., which confessions I have with me in their own languages. I should now long for a comfortable postliminium to my family, but yet I *am resolved rather intermori in these toylesome ecclesiastical peregrinations, than to decline the least on either hand from my religion or allegiance.* And oh! that it were with our Church as whilhome when God Almighty did shine upon our wayes, and uphold both the staves thereof, 'beauty and bands;' but patience, 'hoc erat in votis;' and to recover both shall be the prayer and endeavour of Sir, your &c. Pera, near Constantinople, 20 Julii, 1653."

He went next into Transilvania, when he was entertained for seven years by George Racoczi, the second prince of that name, who honoured him with the Divinity chair in his new founded University of Alba Julia, (or Weissenbergh,) and endowed him with a very ample salary. His letters to this prince, whose history is a singular one, and whose ambition ultimately led to the loss of his principality and his life, are amongst the most interesting parts of *Basire's Correspondence*, see p. 166, &c. Upon the restoration of King Charles II. Dr. Basire was recalled to England, and returning in 1661, he was restored to his preferments and dignities and made chaplain in ordinary to King Charles II. After enjoying his large revenues for several years he died on the 12th of October, 1676, in the 69th year of his age, and was buried in the yard belonging to the Cathedral of Durham. His works are not numerous. The most valuable of them is his short tract, *De Antiquâ Ecclesiæ Britannicæ Libertate atque de legitima ejusdam Ecclesiæ exemptione a Romano Patriarchatu*, Bruges, 1656, 4to, of which the publication mentioned in the text is a translation, and which was written to show the independence of the Church of England on the Church of Rome. After all his travels and adventures throughout the East, his study of medicine at Padua, his seven years professorship in the land of Bethlem Gabor, and his converse with Patriarchs, Metropolitans, Armenians, Maronites, Jews, and Turks, he must have had a pretty full budget for the entertainment, on a winter's evening, of his brother Canons at Durham and good Mrs. Basire, whose orthography surpasses in difficulty any of the tongues of which her husband was master. In "a schedule of goods left by Isaac Basire, D.D., in Transylvania," occurs this odd item. "Problem — whether a husband may beat his wife — Negatur." The arguments on this thesis were possibly a part of his travels that Dr. Basire on his return did not think it necessary to make his wife acquainted with.

collated several Confessions of Faith of the several sorts of Christians, which he had with him in their own languages. He endeavoured to dispose the Greek Christians to a reformation of some grosser errors amongst them. Whether he be living and return'd to England, do you know? I suppose Mr. Dury hath heard of him. I remember when he commenced D.D. in Cambridge, many years since. Scarce any one is so able to give an account of the state of Christendom as this Doctor; if he be living, and vacant, and encouraged to publish his travels.

I am now weary with writing; having been weary before by my church labours this day.

Yours,

June 3, 1661. J.[ohn] W.[orthington.]

S. Hartlib to Dr. Worthington.

Hon[d] S[r]

Though you have not as yet answered my last of May 28, yet I find an obligation lye upon me, not having answered one of your last dated May 20, w[ch] by reason of my great pains when I received it, hath been mislaid. That w[ch] I should have answered unto it, is no more but that Dr. More hath been so civil and kind as to give me a visit just when Mr. Brereton was with me, w[ch] hindred somewhat my freedom in the discoursing with that excellent man. I took occasion in the presence of Mr. Brereton to speak of the safe & ready deliverance of the choice present of Dr. More's book, w[ch] he said he had already given him thanks for. The Princess Elizabeth is not arrived w[th] the Q.[ueen] of Boh.[emia]. I think I have told you already that Lord Craven hath a mind to marry her, if he can accomplish it. There could not be a better way for the delivery of the precious book, then by her own hands. If she comes I shall not fail G.[od] w.[illing] to give you speedy notice of it. I do not doubt, she would much delight in Dr. More's learned company. When the Paradoxal

Baker's Camb. MSS., see p. 55.

Theological Book is printed I hope you will give me notice of it, as I have given notice already to noble Mr. Boyle how much his new Discourses are desired & enquired for at Cambr.[idge]. I have written unto him desiring to acquaint me with an answ^r^ to those queries wherein you desire satisfaction, which I shall not fail to acquaint you with, as soon as they come to my hands. I know nothing to the contrary but that the Armenian Bible is a printing with the rest of the Lithuanian Translation. I never took notice of the 4 maps left out in Mr. Haacks Trans.[lation] but if you continue to desire them, I will speak to Mr. Haack, who best can provide them. Chelsey College is not yet set apart for a workhouse for the poor, according to the design and endeavors of the Earl of Newport. I never heard of the foundation of Dulwich College, much less of its goodness or œconomy. I humbly beg your further information. Mr. Cradock is not yet come to London for ought I hear. In my last foreign letters of the 22 May, I had these literary passages. Salmasii[1] Liber Posthumus is now extant.

[1] This was the unfinished Latin reply of Claudius Salmasius or Claude Saumaise, to Milton, published Lond. 1660, 12mo. This admirable scholar was born at Semur en Auxois in Burgundy, in 1593 or 1594, and died at the Spa, September 3, 1653. From the manner in which he is spoken of by some of the biographers of Milton, of whom, however, my friend the Rev. John Mitford is not one, it might almost be imagined that Salmasius was a mere dreaming pedant or paltry school-master, instead of being one of the brightest luminaries of learning that Europe ever produced, and whose powers of mind were quite equal to his wonderful acquirements. To him, when a boy, the prince of letters, Joseph Scaliger, then almost a septuagenarian, paid that extraordinary compliment, *Nunquam ab ejus se Epistolis discedere nisi doctiorem*. From the setting of that great orb to his own decease, he might be said to hold, by universal consent, the first place in the empire of learning. Those who wish to form a just notion of the man should refer, not to his "Defensio Regia," but to his "Exercitationes Plinianæ in Solinum," Paris, 1629, folio; a noble exhibition of a most vigorous intellect working upon stupendous erudition. His writings, for a list of which see the Life prefixed to his *Epistolæ*, Lugd. Bat. 1656, 4to. are on a great variety of subjects,—Law, Medicine, Theology, History, Classical Annotation and Philology; and are none of them without their value, as even when his main argument or hypothesis is erroneous or indefensible, the work is always redeemed by the rich stores of recondite learning which he pours out, and by the interest, the ingenuity, and acuteness of his collateral criticisms and digressions. This is peculiarly observable in his "Disquisitio de Mutuo," Lugd. Bat. 1645, 8vo; his "Epistola

Vossius hath a MS. Commentarium Boccalini[2] in Tacitum, wch is

de Cæsarie Virorum et Mulierum Comâ," Lugd. Bat. 1644, 8vo; his "Epistola super Herode Infanticida, Viri celeberrimi Tragediâ," 1644, 4to; and his "Diatribæ de Annis Climactericis et Antiquâ Astrologiâ," Lugd. Bat. 1648, 8vo. Even the least attractive subjects are rendered interesting, when clothed in the rich embroidery of his learning. Who could expect much from such a topic as Usury? Yet his books "De Usuris," Ludg. Bat. 1638, 8vo; "De Modo Usurarum," 1639, 8vo; and "De Fœnore Trapezitico," 1640, 8vo; in which he defends, against all the theologians of his time, the enlightened view on the subject of Usury, by vast resources to which Filmer was a stranger, and arguments which Bentham only repeated and expanded, are as amusing to the full, as any of his works which belong to the lighter province of philology. His "Defensio Regia," wants neither eloquence nor general force of composition; but the effect is much weakened by the want of lucid order, his imperfect acquaintance with English history and the English constitution, and the fallacy of arguing the case of a limited, on the grounds applicable only to an absolute monarch. If he have not done justice to his noble theme, he has afforded materials to one against whom that charge can never be made. His Logic and his Latinity are, however, quite equal to Milton's; and nothing can be truer than Hobbes's remark, that it was impossible to decide who used the worse arguments, or whose Latin style was the most flowing. As an emendatory critic, Mr. Mitford, in his excellent Life of Milton prefixed to the Aldine edition of his Poems, p. 49, seems inclined to estimate Salmasius lightly; but, putting aside the Florus as rather a juvenile work, has he well considered the emendations in the "Notæ in Hist. August. Scriptores," the "Plinian Exercitations," and the delightful "Commentary on Tertullian de Pallio," Paris, 1622, 8vo? I confess a careful examination of them has induced me to come to a very different conclusion. In his miscellaneous works, will be found scattered many happy emendations of Greek and Latin writers; and his Arnobius, which I possess, with his own MSS. notes and emendations, not yet made use of in any edition, contains innumerable proofs of the felicity with which he could correct an erroneous text. Bentley, from whose judgment in this department there is scarcely any appeal, concedes him a place amongst the

"Pauci quippe boni—numero vix sunt totidem quot
Thebarum portæ vel divitis ostia Nili,"

who had the true genius for emendation; and John Frederic Gronovius, one of the soundest, most liberal, and most candid of critics, has expressed the same opinion. In the Epistle to A. Clementius, printed at the end of his work "De Sestertiis," edit. Lugd. Bat. 1691, 4to, p. 679, Gronovius, then labouring under great provocation, points out the faults and defects of Salmasius, as a writer, with admirable impartiality and truth, at the same time that he does justice to his great powers and extraordinary acquirements. Every one who takes an interest in the character of Salmasius should consult that letter, which came from one who duly honoured, without truckling to, or fearing him; and who touches, with a nice and delicate hand, the weaknesses and imperfections of his character. To Salmasius generally,

said to excel all other labor in that kind, the work consisting of 4

may be applied the terms contained in the happy sketch in which our great moralist draws the portrait of a memorable contemporary: — "He was a man of vigorous faculties, of a mind fervid and vehement, supplied by incessant and unlimited enquiry, with wonderful extent and variety of knowledge, which, yet, had not oppressed his understanding, or clouded his perspicacity. To every work, he brought a memory full fraught, together with a fancy fertile of original combinations.—— But his knowledge was too multifarious to be always exact, and his pursuits too eager to be always cautious. His abilities gave him an haughty confidence, which he disdained to conceal or mollify; and his impatience of opposition disposed him to treat his adversaries with such contemptuous superiority as made his readers commonly his enemies, and excited against the advocate the wishes of some who favoured the cause." In this great man we can pardon the fastus and arrogance which seem to have come down to him as a legacy, along with many extraordinary endowments, from the giant race of scholars who preceded him; we can excuse even his abuse of our own Milton, who himself, as Johnson well observes, "never spared to his adversaries any asperity of reproach, or brutality of insolence;" we can justify the severity with which he has treated some of his opponents, as the two Heinsius's and Petavius, who never let slip any opportunity of annoying him; but it is difficult to forgive the disparaging and invidious terms in which he speaks of the immortal Grotius, who deserved very different usage from him, as if he was determined to

"Bear, like the Turk, no brother near the throne."

This appears emphatically, in his curious "Epistola ad J. Pacium de Libro Postumo H. Grotii," Hagiop. 1646, 8vo; and still more, in the elaborate parallel he institutes in one of his letters, (vid. "Crenii Animadversiones Philologicæ et Hist." vol. i. Rot. 1695, p. 23,) between Gerhard John Vossius and Grotius; giving, at the conclusion, the superiority to the former, who, learned man, and useful writer as he was, is, as an author, altogether of a different and much inferior rank. In the course of his comparison when he comes to poetry, in which Vossius, like himself, had but little skill, and Grotius attained to great excellence, he determines ex cathedrâ rather amusingly, "Poetica nihil facit ad principatum literarum." It is a matter of regret that the Life of Salmasius, mentioned by Huet, (vid. "Comment de rebus ad eum pertinentibus," Amst. 1718, 12mo, p. 275,) written by Lamaire, never made its appearance. We are at present without any good biography, or even an impartial and discriminating review of the works of this extraordinary man. There is no article upon him in Bayle or Niceron; and those in Chalmers's "Biog. Dict." vol. xxvii. p. 72, and in the "Biographie Universelle," tit. Saumaise, are very unsatisfactory. The best summary of his Life, though it assumes too much the form of a panegyric, is that prefixed to the first and only volume of his published "Epistolæ," Lugd. Bat. 1656, 4to. Why the publication of his Correspondence was not continued does not appear. Had it proceeded we should have been furnished with many interesting materials for his history which we are now unfortunately deprived of.

big volumes in 4to. I have seen lately Conringii[3] Principem

Before concluding the subject of Salmasius, I must quote from Huet, the following passage respecting him, which forcibly shows the contrast frequently observable between the author and the man. "Si quis animum ejus atque mores ex scriptis estimare velit arrogans fuisse videatur contumax sibique præsidens at in usu et consuetudine vitæ nihil placidius, nihil mitius, comis ad hæc urbanus et officii plenus." (Huet *Comment.* p. 126.) He treated Huet, then a very young man, with distinguished consideration and kindness, for which that excellent scholar was ever afterwards grateful. Sorbiere also gives an interesting picture of him: — "When I was at Leyden studying physic, I frequently had conversation with Salmasius. I used continually on a Sunday afternoon to visit him, where I found people of very high rank. Salmasius used to sit on one side of the fire-place and his wife on the other, and the company round them. She was a woman of great sense and reading, and continually joined in the discourse; and no one of the company escaped her raillery. Salmasius talked little and without effort; but when in good humour, he was very talkative and erudite. I remember carrying with me there a French gentleman who had never seen him, and we agreed to talk of hunting and coursing. We opened the subject, and my friend, who was an old sportsman, declared that he was surprised at the accurate and wide knowledge of Salmasius on that topic. 'For he talked not of field-sports,' says my friend, 'from books alone; but he showed an acquaintance with them, that could only be obtained by traversing the whole country, and killing a thousand hares.'" (Sorberiana in *French Ana.* edit. Oxf. 1797, vol. i. p. 88.) I may observe that, amongst engraved portraits, there are few more striking and characteristic than the one of Salmasius prefixed to his Letters. Who that looks upon it can doubt it being a likeness?

[3] [See p. 325.] This Commentary was afterwards published under the title of "Commentari sopra Cornelio Tacito," Geneva, 1669, 4to, Cosmopoli, (Amsterdam,) 1677, 4to; and afterwards in the collection "La Bilancia Politica di tutte le opere di Trajano Boccalini," with notes and observations by the chevalier Louis du May, at Castellana, 1678, 3 vols., 4to, and which has now become a scarce work. Though it affords valuable information on the polities and history of Italy at the period when Boccalini lived, yet those who consult it as a commentary on Tacitus will be much disappointed. It has never been translated into English. The great work of Trajan Boccalini is his "Ragguagli di Parnasso," Venice, 1612–13, 4to, one of the most original of satires, and which breathes an enlightened spirit far beyond his age. The happy strokes of wit and playful criticism which pervade it, and the spirit and tendency of the whole, deserve to rescue it from that neglect into which at present it has unaccountably fallen. The last English translation was that revised by Hughes, and published in folio, Lond. 1705 and 1719. A new translation, with explanatory notes, for these it requires, would probably, even at the present day, be popular. Boccalini was born at Loretto in 1556, and died at Venice, November 16th, 1613. The story which has been frequently repeated by his biographers of the manner of his death, namely,

Machiavelli,[4] wherein he hath corrected the several faults of the

that he was murdered in his bedchamber by four armed men, who entered it and beat him to death with bags full of sand, as a retaliation for his attack upon the court of Spain, appears to be now justly exploded.

[3] [See p. 327.] Herman Conringius, who was long the great oracle on German law, history, and antiquities, and whose writings are still consulted on those subjects, was born at Norden, in East Friesland, November 31st, 1606, and educated at Leyden. He ultimately became professor in the University of Brunswick, first of natural philosophy, and afterwards of medicine. He was, however, most famous as a Publicist and Jurist. He died December 12th, 1681, at Helmstadt. A list of his writings, which embrace nearly the whole circle of the sciences, will be found prefixed to "H. Conringii Epistolarum Syntagmata duo," Helms. 1694, 4to. The collection of his works published in six volumes folio, Brunswick, 1730, contains only those on particular heads, and not the whole entire as stated by Chalmers. (*Biog. Dict.* vol. x. p. 169.) The book referred to in the text is "Machiavelli Princeps eum aliis nonnullis ex Italico partim nunc demum versis partim castigatis, curante Herm. Conringio. Helmst. 1660. Animadversiones in Machiavelli Principem, 1661, 4to." Though the preface and notes are not without their merit, yet they will hardly satisfy any reader at the present day. In fact, the heavy and laborious Frieslander is scarcely a fit editor or expositor for the mercurial and subtle-minded Italian. Amongst the works of Conringius on general subjects I may particularly notice, 1st, his treatise "De Hermeticâ Œgytiorum vetere et novâ Paracelsicorum Medicinâ," Helm. 1648 and 1669, 4to; a learned and able refutation of the medical system of the Paracelsians. 2nd, "Introductio in Universam artem Medicam," of which the best edition is that "Curâ et studio C. Schelhammeri," Halæ, 1726, 4to, and which is full of sound and judicious criticisms on the medical writers of his own period. 3rd, "De Bibliotheeâ Augustâ quæ est in arce Wolffenbuttalensi Epistola," Helm. 1661, 4to; a very interesting account of the library of the Duke of Brunswick, in the castle of Wolffenbuttel, which then contained 2000 MSS. and 116,000 printed volumes. 4th, "De Antiquitatibus Academicis Dissertationes Septem;" an important work in the history of literature, and of which the best edition is that of Gottingen, 1739, 4to, edited by Heuman. 5th, "Conringiana Epistolica," Helms. 1708, 12mo. The remarks in this collection, which are taken not from the conversation but the letters of Conringius, are principally upon the characters and writings of his contemporaries. He does not seem very favourable to the English, with the exception of Sir Thomas Browne, of whose first work he says: "Religio Medici vehementer me delectavit. Utinam nemo medicorum, imo Theologorum, illo homine sit minus religiosus." Of Lord Bacon he speaks superciliously, but praises highly his history of Henry VII. Hobbes he pronounces worthy of the universal hatred of mankind, and observes, "Hobbesii ingenium deprehendi temerarium, præsidens et ineptum." Selden's Mare clausum he admits to be learned and full of various reading, "sed præ studio in Angliam suam pene ridiculus." Of Milton and Salmasius he says, "Uterque mihi visus est æque imperite de regno

Latine, with a large preface prefixed, and a number of notes or observations, wherein he commends or refutes Machiavel as he pleases to censure. And last of all Schioppii Thesaurus L[inguæ] L.[atinæ] the compleatest work that ever hath been contrived for the Latin tongue. Nobilis Florentinus,[1] who hath engrossed all

disputare." We must not quit Conringius without noticing his cure for the ague. We are told in Pechlinus's "Observationes Physico-medicæ," on the authority of his son-in-law, that Conringius, when labouring under an ague, was cured without the help of medicines, merely by the joy he felt from a conversation with the learned Meibomius!! May we not rather attribute the cure to the copious perspirations produced by the excitement of conflict in the erudite conversation carried on between these two heroes of literature?

[1] [See p. 328.] There is no more complete illustration of the old axiom, that there is nothing new under the sun, than Machiavelli's "Principe." Even its code of policy is not original. Gaspar Scioppius has distinctly proved in his "Pædia Politices sive Suppetiæ Logicæ," Romæ, 1623, 4to; and still more conclusively in his "Methodus de Scriptoribus Politicis ac proprie de Nic. Machiavelli Libris judicandi," now in MS. in the Laurentian library at Florence, of which I have a transcript, that this formidable work is in all its main principles merely a distillation from Aristotle's Politics and St. Thomas Aquinas. With the Stagyrite and the "Angelic Doctor" as his two pillars,

"On whose supporting shoulders propped he came,"

the wily Florentine scarcely needed even the brilliant advocacy of Mr. Macaulay. (See *Essays*, vol. i. p. 62.) But so fond are biographers and historians of refining, when in tracing the motives of human actions to refine is almost invariably to falsify, that to exculpate Machiavelli in some measure from the guilt of being the apostle of political deceit and fraud every strange device and supposition have been made use of, when the simple fact only appears to be that in composing a manual for the use of Giuliano de Medici he drew his axioms of civil prudence and political morals from the two great authorities who were universally referred to as the oracles and standards in his day.

[1] This noble Florentine was Pierucci, Scioppius's adopted son and heir. (See note p. 128.) His covetousness defeated its object. Neither this MS. nor any other of Scioppius's works in the same collection was ever published. Amongst them remains still unprinted his tremendous attack upon Daniel Heinsius, the bitterest of all his bitter invectives, in which he

"Racks each quivering limb to agony."

Its title is "Vincentii Cacatoxici Moracestæ Patricii Mediolanensis Heinsius Sycotomus, hoc est, tumentes mariscæ in Danielis Heinsii animo verbi cœlestis ferro et igne percuratæ, una cum epilogo Diætetico de Diæta sive aptâ victus ratione ad salutem animæ Heinsio necessariâ. Accessit Agryxia Heinsiana." My own MS. copy of it contains 340 pages in 4to.

Schioppii MS. rates the work at thirty thousand florins, wch no stationer will be very forward to disburse. And this is the reason why that great & elaborate work hath not been printed all this while. Mr. Pell hath gotten the living sine curâ which Dr. Johnson enjoyed, when he was living. I thought also that I had more then ordinary interest in my Ld Valentia, now E. of Anglesey, but hitherto I have found the contrary. Thus I rest always

Hond Sr

Your most obliged, &c.

June 4, 1661. S.[amuel] H.[artlib].

Dr. Worthington to S. Hartlib.

Honour'd Sir,

Worthington's Miscellanies, p. 254.

I wrote to you last Monday a large letter, which I hope came safe to you. The occasion of this my 2d letter is to convey Mr. Wray's[1] letter and his book to you. You will find your-

[1] John Wray, or, as he subsequently wrote his name, Ray, our great English naturalist, "the most accurate in observation, the most philosophical in contemplation, and the most faithful in description, of all the botanists of his own, or perhaps any other time," was the son of a blacksmith at Black Notley, near Braintree, in Essex, and was born there November 29th, 1628. In 1644 he went to Catherine Hall, in Cambridge, where he continued about two years, and then removed to Trinity College. In September, 1649, he was chosen a minor fellow along with the great Isaac Barrow. Dr. Duport was their tutor, who always quoted them as incomparably superior to the rest of his pupils. In 1651 Ray was appointed the Greek lecturer of the College; in 1653 the mathematical lecturer; in 1655 humanity reader. Having acquired considerable reputation from his general acquirements, he now devoted himself to investigating the history of nature, with an appetite which only increased by what it fed on, and with a success which showed that he possessed an extraordinary genius for those researches. In 1660 appeared, in a small duodecimo volume, the work referred to in the text, his "Catalogus Plantarum circa Cantabrigiam nascentium," and which was printed at Cambridge by John Field. In his preface he mentions the cause which led him to the study of botany. "Cum nobis plurimum valetudinariis, corporis animique causâ, a severioribus studiis subinde quiescendum, et vel equitandum esset vel deambulandum, fere necessarium fuit vacuis præsertim et otiosis, quæ continue ob oculos versabantur, quasque toties pedibus calcavimus plantarum varietates et elegantias, polydædala

self remembred in p. 87, toward the end of the book.[2] It was not

artificis naturæ opera, obiter nonnunquam contemplari. Queis semel attentius spectatis, non sustinuimus ea diutius sicco prorsus pede præterire et omnino contemptim ducere. Splendidus nempe vernantium agrorum ornatus amæno spectaculo nos primum invitavit et detinuit; figurâ deinde stirpium singularium, colore, totâque adeò externâ specie concinnâ et decorâ mirifice plerumque delectabamur. His dum sæpius intenti oculos pascimus, animos exhileramus, paulatim sese nobis insinuavit rei herbariæ studium, magnumque protinus in eo proficiendi desiderium et ardorem concepimus. Ingentem quippe voluptatem solitariam, tranquillam et innocuam exindo nobis pollicitabamur." The conclusion of his preface is too pleasing to be omitted. "Centum Pythagoræis epulas paramus, veræ nempe Philosophiæ deditis, quibus *natura benigna et meliore luto finxit præcordia Titan*, quibus non tanti est autorum placita pernovisse, quam ipsam naturam rerum propriis oculis intueri, et auribus ejus vocem haurire; qui vera mallent scire quam multa et ad usum potius quam ad pompam duntaxat comparata; atque horum usibus præcipuè secundum Dei gloriam, et præsens hoc opusculum et studia omnia nostra devovemus." At the restoration of the king he determined upon entering into holy orders, and was ordained by Sanderson, bishop of Lincoln, December 23rd, 1660. He continued fellow of Trinity College till the Act for Uniformity, 1661, which, requiring a subscription against the solemn league and covenant, occasioned him to resign his fellowship, he refusing to sign that declaration. From this period till his death, which took place at Black Notley, in a house of his own building, now occupied as a farm house and called Dewlands, January 17th, 1705, he was incessantly employed in his researches in natural history, prosecuted at home or in his several journies in England, Wales, Scotland, and on the Continent, and in writing and publishing the various books, a list of which may be seen in any of the biographies, which have given such celebrity to his name. As Haller observes, he enjoyed the rare felicity of devoting fifty years uninterruptedly to his favourite science. Nor were the results disproportioned to such an application of mind and leisure. His transcendant merits in the department to which he addressed himself are universally admitted. He united the rare qualities of genius for classification, discriminating nicety of observation and fidelity, and precision in description, to an extent to which they were, in all probability, never combined before, and, with one exception, have never been united since; and those who, like the writer of this note, have followed the footsteps of Ray and his friend Thomas Willisell in some of their northern journies, over many a moorside and through many a "bosky bourn," with the Catalogus Plantarum, or Synopsis, as a companion, well know the value, even at the present day of improved science, of those admirable manuals. The "Catalogus Plantarum Angliæ," of which the first edition was printed in 1670, and the second in 1677, 12mo, is arranged alphabetically, and has formed the basis of all subsequent Floras of this country. Under the new title of "Synopsis Methodica Stirpium Britannicarum," and in which the arrangement of the plants is according to his natural system, it appeared in 1690, 8vo. Another edition came out

my happiness to meet with him till the last week. He told me

in 1696, and it was again re-published by Dillenius in 1724. His system for the classification of plants, and which unquestionably may be considered as the first enunciation of that method, which, under the name of Jussieu's, is now universally prevalent, was laid down in his "Methodus Plantarum Nova," Lond. 1682, 12mo, and of which a second edition, with important revisions, appeared, Lond. 1703, 8vo. His largest botanical work, his "Historia Plantarum," in 3 vols, folio, 1686–88–1704, the produce of immense labour and research, and in which is contained the ripened fruit of the pursuits of his life, has perhaps never yet been fully appreciated. It is, however, a vast collection of facts and particulars referring to the vegetable kingdom, of constant use to the student in botany, and comprises a variety of curious and important information which it would be in vain to attempt to look for elsewhere. As a zoologist, Ray's merits are not less conspicuous. Cuvier observes of his performances in this class, that they may be considered as the foundation of modern zoology, for naturalists are obliged to consult them every instant for the purpose of clearing up the difficulties which they meet with in the works of Linnæus and his copyists." His classification in his zoological works is precise and clear, the primary divisions of his system being founded on the structure of the head and organs of respiration, and his arrangement of the classes of quadrupeds and birds has been followed by many naturalists. His English works, with the exception of his "Collection of Proverbs," of which several editions have appeared, and which is a very valuable compilation, are now almost forgotten. They consist principally of his "Wisdom of God in the Creation," 1690, 8vo.; "Persuasive to a Holy Life," 1700, 8vo, and "Discourses concerning the Dissolution and Changes of the World," 1692, 8vo. Their decline in popularity may be ascribed to the want of attractions of style. As an English writer Ray, it must be admitted, is neither very clear, very graceful, nor very forcible. To the memory of our great English naturalist, two monuments have been dedicated, which deserve notice. One in the Genus of Plants, (Raiana,) which bears his name; another, in the Institution of the Ray Society, A.D. 1844. I must, however, express the disappointment felt by myself, in common with many others, that instead of an original Life worthy of the subject, as might not unreasonably have been expected, a mere republication of Derham's very imperfect Memoir, with a few additions from other writers, should only have been issued by the Society. (Memorials of John Ray, consisting of his Life by Dr. Derham, with his Itineraries, &c., edited by Edwin Lankester, M.D., 1846, 8vo.) It is to be hoped that some fitter tribute to the memory of him from whom the Society receives its denomination will, in due time, appear; and what more delightful one could be suggested than a Collection of the whole of Ray's Correspondence, published and unpublished, if edited with due care and diligence? Its editor, should not be one, however, who can only record of Barrow, "He was remarkable for preaching very long sermons," (*Memorials*, p. 9;) and who gives, whenever it is possible to do so, the works of one man to another. (See note on Skippon, p. 12, and on Bacon, p. 16.) In reviewing

that he had thoughts heretofore to have sent you his book; and nothing hinder'd but modesty, he being a stranger to you. He is a person of great worth; and yet humble, and far from conceitedness and self-admiring. He is a conscientious Christian; and that's much said in a little.

I know not how much the book is known; the most active booksellers, Allestree and his Partners, at the Bell, in S. Paul's Church-yard, bought all the impression of one in Cambridge, for whom the book was printed. You will find a great deal put into a little room; some observations concerning plants, &c. of his own; some from his companions in those botanick studies; the more particular explication of willows and sallows, and distinguishing them into ten species, (p. 142,) not done by others before him; besides the observations concerning plants out of authors of best note, and upon good experience. The Explicatio nominum Authorum is an Historical account of men famous for botanicks in several ages, and of their performances. The mentioning the

Ray's career, it is impossible not to be, in some measure, reminded of Evelyn. So closely were they contemporaries that, with about a year's difference, their long lives extended over the same exact period. Both were alike devoted to the tranquil enjoyment of Nature, and the pursuits comprehended in the study of her works. In the one, this was combined with a constant intercourse with the great, and an experience of all that a luxurious metropolis could afford; while the days of the other, were spent uninterruptedly, in quiet and studious seclusion. Honourably and usefully, without a stain or a blemish, flowed on the lives of both these excellent men to their close, and in an age of degeneracy the Astræa of English virtue might yet pause in her flight at the shades of Black Notley, and the reverend Oaks of Wotton. If, on the one hand, it must be admitted that Evelyn had no pretensions to the scientific merits of Ray, he was, on the other, far his superior in elegant literature, in various range of pursuit, in cultivated taste, and in knowledge of the fine arts, throughout all their large dominion. As an English writer, Ray has no work which can enter into competition with the "Sylva," and "Numismata;" nor, can the horticultural pieces of Evelyn, be considered as making any approaches to the "Methodus" and "Synopsis." Both may be said to be equal in grace of character, in relish and appreciation of Nature, in universal charity towards man, in unaffected piety towards God.

[2] [See p. 331.] "Joachimus Jungius Lubecensis in Isagoge Phytoscopicâ nondum editâ nobis a Cl. Viro D. Samuele Hartlib communicatâ caulem ita definit," &c. (*Index Plant. Agri Cant.* p. 87.)

several names of one and the same plant in several Herbals, is of great use to the reader, as it was a work of labour to the composer. The expressing of the many little appurtenances to plants required one of a great perfection of the Latin style; and you will find the whole properly exprest.

I believe he hath thoughts to publish a Phytologia Britannica. He hath made good preparations for such a work; but he is not hasty to publish it, as he was not to publish this Phytologia Cantabrigiensis; he would spend more time about considering it. I wish other writers would express the like care, exactness and caution about their books. If others in England that have discover'd in their particular counties anything remarkable, would candidly impart; such communications might contribute to its perfection, and to the public advancement of this part of learning Where you know of any persons that have made such observations, you will not fail to sollicite them. He commends one Jonquet[1] (a doctor in Paris) for a copious collection of plants, publish'd not long since.

I have now opened a way for your correspondence with Mr. Wray. Whatsoever you or any have to impart, will be well received and made good use of by him. In short, I think there are not many that have attain'd to so great a knowledge in this part of natural philosophy; which he is still adding to. He hath a little garden by his chamber, which is as full of choice things as it can hold: that it were twenty times as big, I could wish for his sake. God grant him health, &c.

No more now, but that I am

Yours,

June 10, 1661. J.[ohn] W.[orthington].

[1] Denys Jonquet published "Hortus sive Index plantarum quas colebat an. 1658, 1659. Accessit stirpium obscurius denominatarum per Casp. Bauhinum explicatio." Paris, 1659, 4to. Haller observes upon it: "Divitiæ horti, modo triennis, fere nimiæ. Bauhinianas enim stirpes omnes habet etiam, quas satis novi, nunquam extitisse, tum alias raras Gallicas stirpes, quarum magna pars a Berardo est. In appendice Jonquetus ex Pinace nomina quædam Arabica, Italica et officinalia explicat."

S. Hartlib to Dr. Worthington.

Worthy S^r^

My last was dated June 4, w^ch^ I hope you have rec^d^ before this time. I have written to Mr. Comenius about the Translation of Ratio Disciplinæ, &c., w^ch^ will not sell at all. Chilinsky is gone beyond seas, & hath taken no course about his Lithuanian Translation of the Bible: so far as it is done the printer hath all the copies. Whether he will return I cannot tell, nor any of his friends. This will be strange news to Mr. Dury, who hath assisted him with much faithfulness in many respects. Of the Armenian Translation of the Bible I have heard nothing of late, but purpose G.[od] w.[illing] to write to Mr. Dury about it. The Collection of the 60 Turkish Proverbs will be welcome whenever you can send it. I have written already to Mr. D.[ury] at Amst.[erdam] concerning Mr. Ainsworth's Posthuma, as likewise concerning Blesdikius and David George. Concerning the MS. of Jos.[ephi] Antiq.[uitates] Judaicæ I did write in my last to Mr. Dury. As soon as he answers to these and those other particulars, you shall have the transcript of his letter G.[od] w.[illing]. Borellius[1] lives at Amsterd.[am] for ought I know. He hath been most familiarly acquainted these many years w^th^ Mr. Dury. He is still busy with those Treatises concerning J.[esus] C.[hristus] Legislator and the Discourse of the Reasonableness of the Laws of Christ. When they are done or publickly extant I hope I shall not forget to give you notice of it. I have never seen the little book of the Antient Liberty of the Britannick Church, &c. But I have heard much of Dr. Basier, but little of his writtings. He lived for a while with the late P.[rince] of Transyl.[vania] and was made tutor to his sons. But as soon as he had heard of the King's re-establishment, he resolved to come away from thence. Where he now lives, or whether he be still alive I cannot tell. If I hear again of him you shall know it G.[od] w.[illing]. No doubt Mr. Dury will hear of him. I wish that some in England would un-

Baker's Camb. MSS., see p. 55.

[1] See note, p. 78.

dertake the translation of the Mishnaioth. It would be one of the best news that could be written to Mr. Boreel. If any Englishman would undertake it, he might do it after such a manner as you write. I suppose that Dr. Basier will be forward enough to publish what he hath written for the press. Just now I received Mr. Wray's kind letter with his book, which is accurate as Englishmen used to write. I purpose to acknowledge his kindness. Yours in that packet was dated the 10 of June. You will please to deliver my few lines of thanks to so ingenious and industrious a person. S^r^ I was surprised on Saturday last with a gift of 6^l^ procured by Mr. Patrick[1] at Battersee, w^ch^ the good man Dr. Whichcote was

[1] This was the excellent and truly exemplary Simon Patrick, who was born at Gainsborough, in Lincolnshire, September 8th, 1626, and who, after passing through subordinate stages of preferment, filled successively the sees of Chichester and Ely, and died May 31st, 1707. The best account of his life is that contained in his own recently published autobiography, (Oxford, 1839, 12mo,) which is one of the most interesting and agreeable of its class, and affords a lively picture of the mind and character of its author. He seems to have derived a strong impression when at Queen's College, Cambridge, from his intimacy with John Smith, his fellow collegian, and the author of the "Select Discourses," edited by Worthington. He never mentions him but in terms of the profoundest admiration, and as one "who spake of God and religion so as I never heard man speak." At his death, in 1652, Patrick preached his funeral sermon, which breathes the same warmth of devotion and earnest and affectionate spirit which pervade the whole of his works on subjects of practical piety. His next published performance was a sermon preached at the baptism of Mr. Vaughan's child, enlarged into a treatise and called "Aqua Genetalis." Of this he observes: "This little book proved so acceptable that an eminent person, Dr. Worthington, then master of Jesus' College, in Cambridge, sent me thanks for it, and desired me earnestly to write about the other sacrament, which I did, and called it 'Mensa Mystica,' after which the same Dr. Worthington wrote to me pressing me to turn a sermon I had preached in the University and printed under a feigned name into a larger treatise. The truth is, I being appointed before I left Cambridge to preach a fast sermon at St. Mary's, my spirit was so stirred against the hypocrisy of the faction who had lately decimated those loyal persons who were admitted before to compound for their delinquency, (as they called it,) that I made a vehement discourse against the hypocrisy of fasting and prayer, when we continue to be unjust and oppress our neighbours. When I came to Battersea, I printed this sermon, under the name of Richard Patins, of which the fore-named Doctor persuaded me to make a book; which I did, and called it 'Jewish Hypocrisy, a Caveat to the present Generation.'" In 1662, on Dr. Manton's refusal to conform, he was presented, by the Earl of Bedford, with the benefice of St. Paul's, Covent Garden; with which, he afterwards held the further preferment of the

pleased to deliver unto me. It was a great refreshment, and was heartily acknowledged both to S^r^ Walter S^t^ John[1] the giver, & also to Mr. Patrick, by

Your humble Serv^t^

Jun. 11, 1661. S.[amuel] [Hartlib.]

Deanery of Peterborough. His conduct in the plague year (1665) is well known. When others fled, he remained at his post, and devoted himself to the performance of his pastoral duties at the imminent risk of catching the contagion, with all the heroism of a martyr of the olden time. Of the London clergy none, perhaps, ever exceeded Dr. Patrick, in the zeal and earnestness which were invariably displayed in his pious ministrations, and the alacrity, firmness, and resolution with which he ever stood forward when the interests of religion were at stake. As a writer, he was not less indefatigable, than in the discharge of his duties as a parish priest and Christian prelate. His "Commentary on the Historical and Poetical Books of the Old Testament," Lond. 9 vols. 4to, 1694–1705, has long sustained its reputation, and still ranks amongst the most useful of Biblical expositions. His "Friendly Debate," which was written with considerable spirit and power of ridicule, (1666, 12mo,) brought him into rather acrimonious conflict with the Nonconformists. He observes, (*Autobiography*, p. 59,) "My intention in it was sincere to persuade them, in a kind manner, to join us; at least, not to leave us in contempt, as if they were the only godly people, and we, at best, but moral men, (as they called us,) who had not the grace of God in us." It gave rise to a controversy, in which Patrick showed himself fully able to maintain the cause of the Conformists against their opponents. He was more fortunate than Parker, (afterwards Bishop of Oxford,) who succeeded soon after on the same side. His antagonists, though by no means inconsiderable men, were not Andrew Marvels, nor was it necessary to measure his weapon with the brilliant blade of that consummate master of fence. Patrick's "Parable of the Pilgrim," (1668, 4to,) bears little resemblance to its inimitable successor the "Pilgrim's Progress." Its interest does not depend upon its narrative, or the dramatic power of its dialogue, but on the earnest and flowing strain, generally simple and unaffected, and always bearing the impress of deep sincerity, occasionally, but only at rare intervals, rising to eloquence, in which he urges and enforces the precepts and truths of the Gospel scheme. We may trace in this, and his other devotional pieces, which are all excellent, many ideas and principles which he had evidently derived from the master mind of his friend and tutor John Smith, "that bountiful and ever bubbling fountain," as Worthington calls it. (Preface to *Smith's Discourses*.) A complete list of Patrick's Works will be found at the end of his *Autobiography*, and in the *Biog. Brit.*, p. 3305. It must not be forgotten that Bishop Patrick continued and completed Gunton's "History of the Church of Peterborough," which was published in 1686, in folio.

[1] Sir Walter St. John was the grandfather of the famous Henry St. John,

Dr. Worthington to S. Hartlib.

Sir,

Worthington's Miscellanies, p. 257.

Both yours (of June 4 and June 11) I had; that of June 4, I received not till June 12. I suppose you have received both mine; in the former of which I answer'd yours of May 28.

I am glad that Mr. P.[ell] hath gotten that living sine curâ (it is a Donative, I suppose) and I wish it might prove to be of a good value, and that the vicaridge under it be well endow'd also. I have often wish'd you the like; or else the Mastership of some Hospital, which (may be) is more convenient. I am sorry you have not found such proofs of your interest in that great person as you expected. He and some others you know might be (and those that are great should be) *Εὐεργέται*; and abound in such instances of goodness, as to be able humbly to say with the publick-spirited Nehemiah, Remember me, O Lord, concerning this also.

Dulwich College is not far from London; it consists of a school and an hospital, and was founded by one Allen (if I mistake not) that had gotten an estate by the Stage: but I cannot give you so particular an account of it as is fit.[1]

Viscount Bolinbroke, and was the patron of Bishop Patrick, who dedicates to him his "Mensa Mystica." He had his chief residence at Battersea, where he died July 3, 1708, in the 87th year of his age. He is frequently mentioned in Patrick's "Autobiography;" and seems, from all accounts, to have been conspicuous for piety, charity, and the practice of every virtue. Happy had his example exercised a salutary influence on his brilliant grandson, whose opening public career he just lived to witness.

[1] Of its founder, Edward Alleyn, the celebrated actor,

"Proteus for shapes, and Roscius for a tongue,"

a full account will be found in Mr. J. P. Collier's *Memoirs of Alleyn*, published for the Shakespeare Society, 1841, 8vo; a volume replete with curious and valuable information. The buildings of the college, which were erected after a design of Inigo Jones, were commenced in the summer of 1613, and finished in 1617. The foundation deed bears date the 13th of April, 1618. The members of Dulwich College are, a master, warden, four fellows, six poor brethren and six sisters, twelve scholars, six assistants, and thirty out-members. The original revenues amounted only to £800 per annum, but have since increased considerably. Of the noble collection of paintings now preserved in the college, and which came principally from

I suppose Mr. S. Cradock is now in London. He called upon me here in his journey to Suffolk; whence he intended to return to London. God hath provided for him a large temporal estate, left him by a relation of his who died a batchelor.

Mr. Rust is lately gone out of London for Ireland; he goes in the ship with the Lord Conway. By the news-book I perceive Dr. John Finch[1] (the Lady Conway's brother) is knighted by the King. He was Dr. More's pupil, and one of excellent improvements when at Christ's College; and he hath gain'd much reputation abroad. He is furnished with all things convenient for the making experiments in the way of physick by the Duke of Florence.

What doth the society at Gresham College? Dr. Cowley's book of Proposals for the founding a Philosophical College is dedicated to them. Because you write nothing of the Antilian Society, I suppose the smoak is over.

I was glad of the last clause in your letter about Mr. Patrick. Dr. Whichcote writes he found him most ready upon intimation given. I formerly wrote to you about those useful books published by him.

Last week Mr. Wray was with me. We went to view the herbs in the fields near us. He is perfectly read in the Book of Nature; and all is easie to him. In his travels in England (I perceive by his discourse) he took notice of what rarities did occur; and observed more than the plants.[2]

the bequest of Sir Francis Bourgeois, in 1810, it is almost unnecessary to make mention; nor is it requisite to notice how deeply the history of our drama stands indebted to the Diaries of Henslowe and Alleyn, and the other MSS. papers now remaining in the same repository. For the heads of the Statutes or Rules of the Foundation, see Stow's *Survey of London*, pp. 759, 760; and Aubrey's *Antiquities of Surrey*, vol. i. pp. 191—3. Alleyn's mother was Margaret, daughter of John Townley, Esq. of Townley.

[1] He was the son of Sir Heneage Finch, Recorder of the city of London, and Speaker of the House of Commons in the first year of King Charles I. Dr. John Finch was knighted June 10, 1661; resident with the Grand Duke of Tuscany in 1665; ambassador in Turkey in 1673; and died, without issue, Nov. 18, 1682, aged fifty-two. He was buried in Christ's College Chapel, Cambridge.

[2] From Cambridge Ray proceeded northward, on the 26th of July following. For the Memoranda of his Journey, which are, like all Ray's Itineraries, exceedingly entertaining, see *Memorials of Ray*, p. 131.

The Letter about Origen was extant last week; but I have not read it.

The remainder of my letter is to acquaint you with a strange remarkable story; which I hearing of a while since, procured one to write to his friend at Kendal in Westmoreland about it; and the account he gives is in this letter: —

"Sir, — I received yours; in answer to which I give you this account of the business you wrote upon.

"The woman (who is about a mile from this town) about fifteen years since buried a child whom she dearly loved, and returning home, expressed her discontent in these words, [That God had now done his worst to her that he could.] She continued well a good while after; but within a year she fell into a deep melancholy, which brought her into that condition wherein she now lies; and in which she hath continued fourteen years. I went about a year since to see her; and had this account of her, besides what mine own eyes informed me of her. She eats not anything, only 2 or 3 spoonfuls of milk each day before twelve a clock; (for after that hour she will eat nothing.) She hath no evacuations. Her body is much worn (except her face, which is somewhat fleshy and fresh) and as cold as clay. She moves not ordinarily, but as she is moved by others. Yet twice she leapt out of bed, and was met out of the chamber upon her hands and feet; which was occasioned the one time by an extraordinary noise of an hue and cry passing by; and the other time by a sudden breaking in of light, the curtain of the window falling down. When I was with her, one took her by the hand, and she endeavoured to bite him. She sometimes groans much. There is an unpleasing smell comes from her; yet not so bad as might be expected. They have formerly had physitians, and (lest any means should be wanting, right or wrong) popish priests and conjurers; who have told them, 'tis a mere corps kept in its form by the power of the devil; and that it may continue so till Domes-day. I have advised her husband to take 2 or 3 physitians, and make what observations they can of her, and send them to some eminent physitians in London, &c., for their judgment of

her, and their advice about her. But her husband is careless; and she is scarce taken notice of, nor spoken of hereabouts. Sir, if in anything I may be further serviceable to you in a further discovery of her condition, none shall be more ambitious to be commanded by you, than

"Kendal, May 28, 1661. Your, &c."

Thus have I given you a transcript of that letter. I suppose they are poor, and therefore neglected the more. If you, or any worthy person to whom you communicate this story, shall suggest any particulars fit to be enquired of, I shall take care that a letter be sent about them to Kendal. So strange an occurrence doth not ordinarily happen. Those who are inquisitive and ingenious might perhaps make good use of this occasion. If some such persons did see her while she is alive, or dissect her when dead, they might haply discover that which would be worth their pains. If such an occasion be omitted, the like may not occur in their days.[1]

Yours,

June 24, 1661. J.[ohn] W.[orthington.]

S. Hartlib to Dr. Worthington.

S^r^

Your last I just now received dated 24 June. Mr. Pell is gone down to his living cum curâ w^ch^ Dr. Johnson enjoy'd. That additional living sine curâ is yet in dispute, and there are so many pretenders to it, that it is a question whether he shall be the per-

Baker's Camb. MSS., see p. 55.

[1] "Unheard-of frailties shock us in the wise,"
says the Poet: and strange it is, to see such men as Worthington, Cudworth, and More, attaching importance to shallow impostures and absurd legends like this. A story, from which a judgment or a providence could be deduced, was so welcome that it seemed almost like impiety to examine it too strictly; and thus we see a stratum of childish credulity running across intellectual powers of the finest texture, and infusing its alloy into works which, in clearness of reason and argumentative acuteness, have never been surpassed.

son that shall enjoy it. Whether this calling will give him leave to publish any of those talents, for w^ch^ he hath been taken notice of these many years, time will shew. I am heartily glad that worthy Mr. Cradock is so well provided. I pray God give him a heart to spread that golden muck, w^ch^ he hath so happily gotten, for else it will never do good for this or the other world. I hope he hath received my former very affectionate letter for his former civilities. I wish I could see him before he goes from hence. What could such a person as Dr. Finch, lately knighted, not do, for the making experiments in the way of physick? The Duke of Florence[1] hath written lately to the college of our Ingeniosi at Gresham College, desiring to be admitted into their Society. That w^ch^ you mention about Dr. Cowley's Book of Proposals will oblige me to take more notice of him. Of the Antilian Society the smoke is over, but the fire is not altogether extinct. It may be it will flame in due time, though not in Europe. I wrote to Mr. Patrick and gave him thanks for the offices of his sincere love: he promised to see me when he came to London. I am very glad of the florid pursuits of that useful scholar Mr. Wray. May he prosper in those delighting studies! I intend G.[od] w.[illing] to speak with Mr. Haack to try whether he can procure [the four maps in the Dutch Bible.] And I have written again this week to a special

[1] This was the Grand Duke Ferdinand the Second, who took great interest in natural philosophy; and whose brother, Cardinal Leopold de Medici, was a distinguished patron of the sciences, and long carried on a correspondence with the learned of Europe. Under the patronage of the Grand Duke, and the peculiar care of his brother, the celebrated Academy del Cimento, which preceded the Royal Society of London and the Academy of Sciences at Paris, was established at Florence in 1657. It is said that the advice of Viviani, one of the greatest geometers that Europe has produced, led to this Institution. The name which the Academy assumed gave promise of their fundamental rule, the investigation of truth by experiment alone. The number of the academicians was unlimited; and all that was required as an article of faith was the abjuration of all faith, a resolution to inquire into truth without regard to any previous sect of philosophy. This Academy lasted, unfortunately, but ten years in vigour. But a volume, containing reports of the yearly experiments it made, among others the celebrated one, proving, as was then supposed, the incompressibility of water, is generally esteemed. Hallam's *Literature of Europe*, vol. iii. p. 568.

friend, who intends shortly God willing to come for England to bring a copy along with him. Mr. Dury answers this week, as followeth, being returned to Amsterd.[am]:—"Dr. Worthington's extract of letter I have not yet time to take into consideration and make enquiry, for I am engaged to deal w^th^ the Professors of Leyden and others. I shall speak to Mr. Borcel concerning the Mishnaioth. I have not seen him before this day since I received your former." Thus far he from Amst. the $\frac{20}{31}$ June, 1661. Be pleased to accept of the Ecclesiastical Narrative here adjoined[1] as it was sent lately in the original by the post. Your strange story is very remarkable, and deserves to be put amongst the illustrious providences. If any worthy persons to whom G.[od] w.[illing] I shall communicate this story, shall please to suggest any particulars fit to be enquired of, you may be sure to hear thereof from me, as being ever professedly

S^r^ your very much assured, &c.

June 26, 1661. Sam. Hartlib, senr.

Dr. Worthington to S. Hartlib.

Sir,

Yours I had of June 26. I have been a journey and returned the last week. I received with yours 2 papers enclosed; one of Mr. Dury's business, the other of Mons^r^ de Bill's[2] design. I

Worthington's Miscellanies, p. 261.

[1] This Narrative is not copied in Baker's Transcript.

[2] See Note p. 159. De Bills or Bilsius, whose name is frequently mentioned in these Letters, was one of the most celebrated empirics of the seventeenth century. He was of noble extraction, and lord of Coppendam and governor of Ardenburg. Taking great interest in anatomy, but with little learning or science, he pretended to two great discoveries; one, that of preserving dead bodies entire for any period, by a balsam he had invented, and so that the limbs should be soft and flexible, and fit for dissection; the other, that of performing amputation without any effusion of blood. His rapacity seems to have been quite proportioned to his extraordinary assurance. For an inspection of four of his pickled specimens, he demanded 25 florins; and for a communication of his secret, and purchase of the whole of his subjects, 120,000 florins. He found, however, no chapman at that sum. At length

have sent you now the Questions disputed on at the late Commencement: if I could have got them all together sooner, I had sent them sooner. That which I wrote of Mr. Cradock, is not a new acquisition; but that which befel him some years since.

Mr. Wray is now beginning a journey into the north, through Yorkshire to Berwick, and perhaps as far as Edinburgh. He intends to return about Sturbridge Fair; he hath an office in the college that will not let him stay out long. He tells me of one Dr. Morison,[1] that hath the care of the great garden now preparing in S. James's Park; (he was formerly over the Duke of Orleans his garden,) and that there is a souldier (sometime belonging to Lambert) who, having taken a great affection to the botanical studies, hath arrived to a very great knowledge in plants; and is sent by Dr. Morison into several parts beyond sea, to make a collection of what plants may further the designed perfection of that garden.

the State of Brabant became possessed of his method by paying down 22,000 florins. But his mummies were not warranted to last, and were almost immediately in a state of putrefaction; and the Art Bilsiana was speedily exploded. He has given an history of the whole affair in "L. Bilsii responsio ad Tobiam Andream. Rotorod." 1669, 4to, and which was reprinted and published with T. Andreæ Liber de Balsamatione. Marpurg, 1678, 4to. His works were published at Amsterdam, in 1682, 4to. See Haller's *Bib. Anatom.* vol. i. p. 459; and *Boerhaave Methodus Stud. Med.* edit. ab Haller, Amst. 1751, 4to, p. 558.

[1] Robert Morison was born at Aberdeen, in 1620. Devoting himself to botany, he acquired the patronage of Gaston, Duke of Orleans, and was intrusted with the care of that prince's garden at Blois, for which he received a handsome salary. On the Restoration, he refused the most liberal offers to settle in France, and on his arrival in London, received the titles of King's Physician and Royal Professor of Botany, with a salary of £200 a-year and a house, as superintendant of the royal gardens. In 1669, he received his Doctor's Degree from the University of Oxford, and was appointed keeper of the physic gardens there, in consequence of which he gave a course of lectures at Oxford for some years. He died in London, Nov. 10, 1683. By his "Hortus Blesensis," in 1669; his "Plantarum Umbelliferarum Distributio Nova," in 1672, folio; and chiefly by his great work "Historia Plantarum Universalis," in 1678, folio, he laid the basis of a systematic classification, which he partly founded, not on trivial distinctions of appearance as the older botanists, but, as Cæsalpin had first done, on the fructifying organs. A Biography of him will be found in Chalmers's *Biog. Dict.* vol. xxii. p. 407; and he is duly noticed in Hallam's *Literature of Europe*, vol. iii. p. 576.

But why do I write so particularly about this garden (and many more things I have heard, as of the many thousand lime trees that are to be sent over,) when as you live near the place, and may be a frequent spectator of what is there already.

I hope Mr. Wray will meet with some new discoveries in his travels, which may help towards the further furnishing of his garden; which though it be but a little spot of ground belonging to his chamber in the college, yet hath at least 700 plants in it. Such travels are also necessary for one that with care and exactness designs a Phytologia Britannica. I wish him to be as full at least (if not more large) in some pertinent observations upon such and such plants, as he is in the Phytologia Cantabrigiensis; for methinks such portable Phytologies as have only the Latin and English names (without any choice notes) are but lean and imperfect things.

By this time perhaps you may have heard from Mr. Dury about Vita Davidis Georgii, Ainsworth, Josephus, Petitus, &c. I hear that Dr. Basier is alive, and is returning for England; and that the (now only vacant) bishoprick of Lichfield and Coventry is reserved for him. In such travels as he hath gone through, he cannot but have many materials for a more particular historical account of the present state of Christendom. Doth Hottinger write to Mr. Dury? Doth he punctually perform what he hath publickly promised in print (and that without delay) about the Alcoran?

I have desired two friends of mine, of good standing in the University, now that they are gone into the north, to take a journey to Kendal, and inform themselves about those strange things related concerning the woman there; of which I wrote to you in my last papers. If I were in the north, I should not think it tedious to go out of my way upon such an occasion.

There is nothing lately printed at Cambridge, but a Sermon[1] of

[1] It was published in 1661, 12mo., by Thomas Smith, of Christ's College, with notes, under this title, "A Sermon of Conforming and Reforming, made to the Convocation, at St. Paul's Church in London, by John Colet." It was reprinted in the

Dr. Colet, preach'd an 150 years since to the Convocation, (wherein he spake plainly of some abuses then) together with his Life out of Erasmus. Dr. More is lately return'd. I hope to have some discourse with him to-day; as also with Mr. Barrow, who preach'd a sermon at the Commencement, which was practical, and much commended. He is Greek Professor, as I have perhaps heretofore told you. This is all for the present that I have to acquaint you with. With all hearty remembrances, I conclude,

Yours affectionately,

July 13, 1661. J. Worthington.

Dr. Worthington to S. Hartlib.

Sir,

Worthington's Miscellanies, p. 268.

To yours of July 26 (which I received with the enclosed papers of Mr. Beal to you) I could not answer so soon as I desired; in regard I was not furnished with matter of intelligence worthy of imparting. There is little of this kind grows in country villages: it is for those that reside in publick and populous places to abound in such communications. I expected indeed to have received from some persons that are gone northward a further information about the Kendal woman; and then I should not have delayed to have written to you. But I hear that one of them had not the hardiness to go so far northward to enquire: I hope the other will. That paper which I sent you about her, was communicated to a Dr of Physick also; who purposed to shew it to the College of Physicians at London.

There is a strange story of a woman that denied she had such money, and wish'd, if she had it, that she might sink into the ground. She sunk some yards into the ground, and was digged out dead. It was not long since, in Derbyshire.[1] But the particu-

"Phœnix," vol. i. 8vo. It originally appeared in Latin, and was entitled, "Oratio habita a Doctore Johanne Colet, Decano Sancti Pauli, ad Clerum in Convocatione," printed by Pynson, in three sheets, 4to.

[1] That "faithful chronicler" the "Annus Mirabilis," has given a full, true(?) and

lars of this story I have not yet. Nor of another, concerning a man who was a confident Atheist (he had been a Scholar) and that very day wherein he had said to his companions, This day I deny Providence, he was met and killed by one, that came from a drunken meeting with a resolution to kill the first he met with. But perhaps you have heard of these stories.

I have endeavoured to compensate, or supply, my penury of intelligence, by sending you a Semi-century of Turkish Proverbs,

particular account of this extraordinary occurrence, "from the mouth of a very credible person who lives in the town where it took place, and was an eye-witness of this severe stroke." "Upon the 23rd of March, 1660, a dreadful judgment was executed by God's immediate hand, upon one Dorothy Matley, an inhabitant of Ashover, in the county of Derby, four miles from Chesterfield. She was a woman of a very wicked life and conversation, as divers people of the town informed me, and particularly noted for a common curser, swearer, thief and liar, and had gotten a constant habit of this imprecation (on her asserting of any thing,) *I would I might sink into the earth if it be not so, or I would God would make the earth open and swallow me up*, and the like. Some of the town said they had heard her use such like imprecations hundreds of times. Her usual labour that she followed for her living, was to wash the rubbish that came forth of the lead groves or mines, and therein to get sparks of lead ore, (as they called them.) On the 23rd of March, 1660, the said Dorothy being washing on the top of a steep and rocky hill about a quarter of a mile from Ashover, was taxed for stealing two single pence out of a youth's pocket, (who had laid aside his breeches while he wrought in his drawers,) which she violently denied, wishing the ground might swallow her up, if she had them; and used the same imprecations several times, upon other occasions, that day: and one George Hodgkinson of Ashover, a man of good repute amongst his neighbours, coming accidentally by the place where the said Dorothy was at work, (the time aforesaid,) stood still a little to talk with her. She was washing her ore in a tub with a sieve in it; (the people showed me one like to it, which, I think, was near four feet in the diameter, and about two feet and a half deep.) There was a little girl standing at her tub side; and another wench, being at some distance, called aloud to them, and they not understanding what she said, the said George Hodgkinson went to the tub side, and, taking the little girl by the hand, said, 'Come, go along with me, and hear what the wench hath to say to you;' but, as he said, he and the girl were not gone ten yards from the place, before he heard the woman behind him crying out for help, and therefore looking back, he saw the woman and the tub twirling round and sinking, (as his own expressions were;) and he making answer to her cry, said, '*Pray to God to pardon thy sin, for thou art never like to be seen again any longer;*' or words to this effect. But when the woman and the tub were sunk about three yards down she stayed awhile, and called again for help, perhaps thinking, as she said, that she should stay there; and the man being sore amazed, yet beginning to think how to help her, immediately a great stone, which appeared

explain'd by Italian and English. They are far fetch'd; they came from Constantinople, being imparted to a friend by one of the Seraglio. You will see whether, according to our proverb, That which is far fetch'd is good for Lords and Ladies.

I remember that some years ago you wrote of one Mr. Alexander (if I mistake not the name) who had made a large collection of Proverbs, purposing to print them; what is become of that design? It is no trivial or inconsiderable thing, but of very much use, if done with care and judgment. I think you wrote, that he purposed also to comment largely upon them; which design I believe will but dull the book. Some Proverbs alluding to particular Customs, &c., need an Explication; but very short, as the Proverbs themselves are short. So Torriano did in short explain some of the Italian Proverbs, which would else have been obscure to any but Italians.[1] Must all the pains Mr. Alexander hath taken be

in the cavity, fell upon her head and broke her skull, and then the earth fell in upon her and covered her. She was afterwards digged up, and found about four yards within ground; but her tub and sieve were not found. There was found in her pocket the single pence which she had denied. After conversing with George Hodgkinson, and some other inhabitants of Ashover, I went to see the place, which is on the top of a hill as aforesaid. There is a lead grove or pit about six yards from the place; this grove, as the people told me, was forty odd fathom deep, cut through hard rocks, and there was not the least shrinking of earth into that grove. The place where the woman sunk was a round hole or pit, as I judge, about three or four yards deep, and I think about the same breadth at the top, but narrow at the bottom; the ground round about is firm, and not the least crack in it that I could discern, and the very place where the woman and her tub stood, appeared the like before her sinking. There lie great weight of stone and ore all about it, and the like hath done upon that place. I asked the people if they could give any reason for her sinking; and they answered, 'God only knows the reason,' (or to that effect.) George Hodgkinson, the immediate eye-witness, seemed much affected with it; and said, he hoped it would do him good, and that he should have occasion to remember it all the days of his life." *Mirab. Annus.* p. 82. It will not, I hope, be judged irreverend, if I venture to add a query. Was not the woman murthered by her companions, George Hodgkinson being an accomplice, and this lame story invented to cover the crime?

[1] Torriano (Gio.) was an Italian, who published an English and Italian Dictionary and Grammar, and other Works. His "Common-place of Italian Proverbs, interpreted, and illustrated with Notes," was published Lond. 1666, folio.

lost? Or is he tired out? If so, it would be well he would communicate his collection to those who will go through.

Mr. Howel,[1] in his late Dictionary of Four Languages, hath an

[1] This was Howell's "Lexicon Tetraglotton; or an English, French, Italian, Spanish Dictionary," published London, 1660, folio. The Appendix is entitled, "Proverbs; or old Sayed Saws and Adages, in English, (or the Saxon tongue,) Italian, French, and Spanish; whereunto the British, for their great antiquity and weight, are added." This is a very curious collection, and forms one of the most useful of Howell's compilations. Of James Howell, who was born at Abernaint in Caermarthenshire, and died in November, 1666, in London, particulars will be found, with a list of his numerous Works, in Wood's *Athenæ*, vol. ii. p. 382. Mr. Hallam disposes of the claims of this voluminous, and once popular author, summarily enough. (See *Lit. of Europe*, vol. iii. p. 168.) It may readily be conceded to him that "Dodona's Grove," (1st part, Lond. 1640, folio; 2nd, 1650, 8vo;) and "The Parley of Beasts; or, Morphandra, Queen of the Enchanted Island," (Lond. 1660, fol.) are allegories of little merit; neither happy in point of invention, nor pleasing, considered with reference to style. Nor do his "Poems," (1663, 8vo,) contain much to reward a reader. His "Geny," as Aubrey would say, was clearly anti-poetical. Yet, surely, his "Instructions for Foreign Travel," (Lond. 1642, 12mo,) is an agreeable little book; and his "Familiar Letters," well merited an extended note. Mr. Hallam admits that, "they are entertaining;" but subjoins, "they scarcely deserve consideration in this volume." We should have thought they both deserved, and required it. What old English work, it might be asked, is there which gives so vivid a picture of the period to which it relates, in so amusing a style, and which so pleasantly varies its subjects, passing "from grave to gay, from lively to severe," as Howell's Letters. If Anthony Wood's statement is true that many of the Letters were composed in prison, for the press, and were never actually sent to the correspondents whose names are prefixed to them, the volume is entitled to a still higher place in a critical review of the literature of the time. None but a "master of the craft," could have given to a series prepared for such a purpose, so much of "the form and pressure" of the ordinary letters which pass in the social intercourse of life, without a view to any ulterior destination, between man and man. From 1645, when the first two books were published, these Letters went through many editions, up to the middle of the last century. Were a new one to be now published, we may predict it would be as popular as any reprint which has recently been made from the stores of our old English prose literature. Of Howell's historical compilations and miscellaneous Works, it may be said that, though always bearing the marks of haste, and, though evidently written to meet the necessities of the hour that was passing over him, they are rarely dull or tedious. His liveliness and pleasant vein and command of anecdote, are seldom entirely smothered or overshadowed by the heaviness of the subjects he had to work upon. As a persevering reader of Howell, I may observe that, faulty as his works are, I have scarcely found any of them which does not possess redeeming and compensating merits.

Appendix of Proverbs, especially of the Old Sayings of the Welsh. This Appendix, or Second Part of the book would sell well, if it were not printed with the Dictionary, which is not so desirable.

I hope you have visited S. James's Park, and that little intelligence of the garden, I gave you, is grown up and increased by your own observation. Dr. Whichcote being lately come into these parts, tells me that Mr. Brereton went last week to London, and that he purposed to visit me in his return.

This is all for the present; and I am also quite weary with writing out that large paper of Turkish Proverbs (for I have no scribe here,) but I am not weary in expressing myself as I am able,

Yours to serve you,

Aug. —, 1661. J. Worthington.

S. Hartlib to Dr. Worthington.

Dear S[r]

Baker's Camb. MSS., see p. 55.

I answer presently to your last with the Turkish Proverbs, for the date was spoiled with the opening of the letter. A continuation of the Kendal news will always be very welcome. The strange story of the lying woman deserves a place amongst the histories of illustrious providences; and so doth that other narrative of the confident Atheist. I thank you heartily for the Semi-century of the Turkish Proverbs. I hear nothing of Irish Mr. Alexander, and much less of the intended Work of Proverbs. But long ago, as I remember, I sent some advertisement concerning that his work, but could have no answer unto it to this very day. I wish the same with you, that Mr. Howel's Appendix of Proverbs were printed by itself, without the Dictionary. Mr. Dury writes as followeth: — "I was the day before yesterday at Leyden, and there enquired for Blesdikius de Vita Davidis Georgii at all the booksellers shops of old and new books, w[ch] I could meet with. Some knew it not, but all that knew it told me, That it was out of print many years ago, and the printer that printed it gone

from hence, and so is not to be found any more, except it be by chance. Concerning Mr. Ainsworth his works, his son is lately come out of England, & I hear that all his Posthuma are in his hand, except some hundreds of letters w^ch^ did pass between him and Mr. Robinson[1] of Leyden, wherein they confer about matters of religious concernment, w^ch^ letters Mr. Canne lent to Mr. Nye & past his word to young Mr. Ainsworth, that they should be restored to him, but he hath not been able to keep his word unto him. As for other things, young Mr. Ainsworth is scrupulous to put them forth, because he thinks, they may be no matter of credit to his father, as being imperfect. Concerning Dr. Hottinger, I have not written to him, nor heard from him in a long time, when I am ready to inform him what doth pass here, I may take notice of Dr.

[1] John Robinson, the famous Brownist, was born in the year 1575, educated in the University of Cambridge, and beneficed near Yarmouth. In 1602, to avoid the severities of the Ecclesiastical Courts, he, and several of his congregation, removed to the Low Countries, first taking up their residence at Amsterdam, and afterwards at Leyden, where Robinson continued till his death, which took place on the 1st of March, 1624-5. He set out with the most rigid principles of Brownism; but, having seen more of the world and conversed with learned men, particularly Dr. Ames, he became more moderate, and struck out a middle way between the Brownists and the Presbyterians. Though he always maintained the lawfulness and necessity of separating from the reformed Churches where he resided, he was far from denying them to be true churches. He even admitted their members to occasional communion; and allowed his own people to unite with the Dutch Churches in prayer and hearing the Word, though not in the sacraments and discipline. His church at Leyden was the first Independent Church since the Reformation. See Brook's *Lives of the Puritans*, vol. ii. p. 334, for an account of him; and also, Hanbury's *Historical Memorials*, vol. i. p. 185, for an enumeration of, and copious extracts from, his various Works. Perhaps none of the separatists maintained a higher character for learning, good sense, and moderation, than Robinson. When the great Episcopius gave out a public challenge to defend his Arminian Tenets against all opponents, Robinson encountered him in three successive disputations, and so conducted himself as to acquire considerable credit and honour from the occasion. Amongst his Works, may be particularly noticed his "Essays, or Observations, Divine and Moral; collected out of Holy Scriptures, ancient and modern writers, both divine and human, as also out of the great volume of men's manners," 1625, 4to, of which a second edition appeared London, 1638, 12mo. As a specimen of pure and vigorous English, the volume deserves more attention than it has hitherto received.

Worthington's Queries." Thus far the letter dated 5 of Aug. 1661. Mr. Oldenburg, of whom I wrote formerly, is come over again. He professeth he hath been diligent ab^t^ Blesdekius in more shops than those at Leyden, but can get nowhere a copy thereof. Thus you have a punctual account of the commissions you laid upon me. I cannot yet encrease that little intelligence you were pleased to give me of S^t^ James' Park and the garden, my painful diseases not suffering me to go abroad often. But if since, you have heard any more particulars, they will be very welcome from your hands. I suppose you have heard of the new Bible in Fol.[io] with stately cuts or pictures, w^ch^ is now abroad. Cap.[tain] Ogleby, the contriver of that work, is about a patent, w^ch^ will make the copy far cheaper. One of the copies bestowed upon his Majesty is said to be all printed upon parchment, both the text of Scripture and all the cuts. Mr. Beal complains in his last as followeth: — "The air is at this time hereabout much infected, and seems to me to appear in small animals (upon all green leaves) of divers kinds and ugly shapes. The horse plague has destroyed very many horses, now late in our neighbouring Dorsetshire. I hear many intelligent persons affirm that their mawes are full of millions of small worms. Some worms were brought to my house, as taken from the body of a child that died presently. The body of the child of 4 years old swell'd. The worms I did put in a magnifying glass, where they seem'd like palmer worms, but of metaline hard husky skins, less they were than fleas, incessantly wagging at both ends. We never saw the like. In my magnifying glass they lived 3 days, and I think they devoured one another, for of 6 there remained but 2, and we could not discern how they should be conveyed away. Now it is said that these worms fell upon the body of a sick child from a rat that was found dead on the bed's covering. My three daughters are here sick of a strange disease that reigns here very much, are all spotted as with meazles. They cough vehemently and incessently & with great peril of breaking veins and bleeding to death, and in all their stomachs and bellies are full of worms of divers kinds. The Lord shew

mercy on us. From Yeovil, in Somersetsh. Aug. 7, 1661." Thus I rest tho' full of pains, yet as long as they permit to write,

Your most affectionate, &c.

Aug. 10, 1661. S.[amuel] H.[artlib].

Mr. Worsley who presents his sincere respects to you, speaks as if the New Testament was extant in Hebrew.

Dr. Worthington to S. Hartlib.

Sir,

Yours of August 10, I received this week; by which I understand that my last, with the enclosed Semi-century of Turkish Proverbs, came safely to you. As yet I hear nothing more about the Kendal woman; but as soon as I receive any such intelligences, I shall not delay to acquaint you therewith. Worthington's Miscellanies, p. 266.

I thank you for writing about Blesdikius de Vita Davidis Georgii. The reason why it is desired is a publick good; a worthy person being to write against Enthusiasm, who hath seen his Life set out by those of Basil, might make good use of a further discovery of David George.

If Mr. Dury be so well acquainted with young Mr. Ainsworth, he might (it may be) borrow those MSS. of his father's, which relate to the explication of some parts of Scripture (if there be any upon the Prophets, or the New Testament, they are most desirable) and by viewing them he might judge of what moment and worth they are. Sometimes there are many useful things buried in the unpublish'd MSS. of worthy men, which are represented as imperfect and defectuous by those that would hereby excuse themselves from that labour and pains, which the works of their deceased friends might justly challenge. And if such things were in the hands of some who are trusty and ingenuous, they would not be lost to the world; nor would they that impart them be forgotten, but be considered according to the worth of them.

I hear no more of S. James's Garden. My former intelligence

I had from Mr. Wray; and he from Mr. Willoughby,[1] whom he quotes in his book. Mr. Wray is not yet returned from his northern journey: he is expected before the middle of September; and then I shall hear what discoveries he hath made. In your former letter you wished me to tell him, that you expected from him more than bare nomenclatures. He was gone before that letter came. But I needed not to advertise him thereof: for he intends to insert such observations as he thinks worthy to be imparted; and in the Phytologia Cantabrigiensis he hath given proofs hereof. If you have read it, you may observe, that he doth adjoin such notes and observations as he thought proper; besides the laborious enumeration of the several names by which the plant is described in several Herbalists (which is more than the setting down one Latin name to the English.) And that he hath been critical as to some; in all short (for the reader's accommodation) but not impertinent.

I am very glad that Mr. Boreel hath exprest so much resolution to see the whole perfected. I was the more inclined to write so as I did, because your last from him represented the work as too

[1] Francis Willoughby, the only son of Sir Francis Willoughby, knt., was born in 1635. He was admitted at Trinity College, Cambridge, when he became a pupil of John Ray; and congeniality of studies and dispositions soon ripened their intercourse into a lasting friendship. Ray was then endeavouring to reduce Botany into a system; and Willoughby appears to have felt an ardent emulation to follow in the career of his great master. He accordingly addressed himself to the sister science of Zoology, with intense zeal and industry; and, dying in 1672, aged only thirty-seven, he left those collections which were prepared for the press, corrected and digested by Ray, and published under the titles of "Ornithologiæ libri tres," 1676, folio; and "Historiæ piscium libri quatuor," 1686, folio. He also committed to Ray the charge of educating his two sons; and, as a remuneration, left him £60 a year, which constituted the chief part of that great man's income throughout his life. "Willoughby seems," to use the words of one of his biographers, "to have added to habits of excessive industry, and a rare philosophical genius, every virtue. It was no small praise to say that he was worthy of his master and his friend. The influence of Willoughby undoubtedly, under the direction of Ray, has been very great in every department of Zoology; and, had he lived to have laboured more, and to have developed the great principles of classification in Zoology, which Ray did in Botany, then might it have been said that the modern foundation of both sciences was laid at the same period in Great Britain."

great to be finished. So that it be done, though with those larger comments, it will be very acceptable; but others are still of the mind, that it needed not to have been made so bulky. It is fit that those who are engaged in such undertakings, should please themselves; and I wish all success and encouragement to such persons of publick spirit and goodwill towards men.

You know Mr. Moses Wall; doth he live in London, and visit you? There is a short Treatise of the Temple of Jerusalem, written in French by a Jew (I think Leo Modena.)[1] If you see him, I wish you could borrow it from him. If it be such as I think it is for exactness, it would deserve to be done into English.

What you write of Mr. Ogilby's pictures for the Bible, is that which was spoken of last time I was in London. The Bible was printed at Cambridge in 2 folio volumes, a large paper and letter; and presented to the King at his first coming to the chapel at Whitehall.

What you write in the postscript about Mr. Worsley (to whom, I pray, return my remembrances) that he told you the New Testament is extant in Hebrew, is rare news. You do but hint it. One would desire to know such things more particularly. Is it printed? Where and when? What is said of the edition? Where was the Hebrew copy found? Who had the MS.? There is indeed extant of the Gospel of S. Matthew in Hebrew one edition by Munster; and a better by Mercer; but neither of them thought authentick. What is therefore the reputation of this Hebrew copy of the New Testament?

What Mr. Beal writes of the sicknesses in the west, may in some measure be parallell'd in these parts. Very many, both in

[1] Leo, of Modena, whose proper name was R. Jehudah Arie, was born at Modena, about 1574; and was, for a considerable time, chief of the synagogue. His valuable Work on the "Ceremonies and Customs of the Jews," is held in estimation by the learned of all nations. He intended to have given an Italian Translation of the Old Testament, but the Inquisition laid its commands on him to desist. His Hebrew and Italian Dictionary, "The Mouth of the Lion," was published at Venice, in 1612; and was afterwards reprinted, in an enlarged form, at Padua, in 1640. Leo died at Venice, in 1654. Chalmers's *Biog. Dict.* vol. xx. p. 181.

towns and villages, fall sick; but it is not so mortal, except to old folks. I live in a village where scarce a family escapes; and many are long in recovery. I see and hear of many near me that are visited. I thank God, but one (a servant) in my family hath yet been sick; and he is now creeping abroad.

Dr. More is revising his Philosophical Treatises, which are to be published in folio; but it is not that it should be divulged, because the bookseller may think himself prejudiced in the meantime. Is there no more news about the Princess Elizabeth's coming into England? Something concerning Cartesius Dr. More will add besides his Epistles to him; which were printed at Paris, but with above an hundred faults in them.

You told me, you would take notice of Dr. Cowley's Design of a Pansophical College. The book was dedicated to the society meeting at Gresham College; I do not hear that it hath taken any effect.

'Tis late at night; and my paper is filled. I conclude with the assurance that I am

Yours affectionately,

Aug. 22, 1661. J.[ohn] W.[orthington].

S. Hartlib to Dr. Worthington.

Worthy S^{r}

Baker's Camb. MSS., see p. 55.

My last was of Aug. 10, in answer to yours that had the Turkish Proverbs in it. I hope it is come safe to your hands. By the inclosed you will see what hath been imparted unto me of late concerning an angelical vision. I should be glad to know your apprehensions upon it. Mr. Beal, to whom I had likewise sent this, declares himself as follows:—"Yours of Aug. 10, containing a narrative note from Mr. D.[ury] is thus apprehended by me, that I being (as you well know) no despiser of the angelical visits of this last age, and the notorious hypocrisy of professors, and their revolts & sordid or selfish life in England, as well as in

the Netherlands being too grossly apparent, and common ignorance and falsehood being by some blessed rayes (of late more then formerly conspicuous) discover'd, I conceive this matter fit to be enquired into w^th^ great diligence, and (if the person in the testimony of discreet and godly neighbours be known to be of holy conversation, & altogether free from the vanity of lying) all means should be used by good men to make the matter known as publickly & movingly as may be devised." And having sent him a further relation as you may see here adjoined, he was pleased to write again as followeth: — "And since you do enquire more after the old Friesslander,[1] I pray you solicite a strict enquiry; what the good people of the longest acquaintance do testify concerning his constant severe love of truth, that he hath always declin'd and abhorr'd the vanity of lying. When first I heard of Drabicius,[2] this

[1] This was an old man, a native of Friezeland, who, having prayed for forty years that God would make known to him, by an angel, how it should be with those countries, saw, as he reported, an angelic apparition, which came to him and told him that God would punish them with famine, pestilence and sword, if they repented not; and commanded him to tell the ministers his revelations, and if they did not warn the people, that those judgments would begin at their houses; and further threatened him that, in case he did not make known that revelation, he should be three years dumb. See extract from Rulice's Letter in Hartlib's Letter to Worthington of the — Sept. 1661.

[2] Some notice is taken of this prophet in Note p. 138. Besides the several publications of Comenius there referred to, in which Drabicius's prophecies are given at full length, extracts from them will be found translated into English in "The Prophecies of Christopher Kotterus, Christiana Poniatovia, Nicholas Drabicius, foretelling, many years ago, the present Invasion of the Turks into the Empire of Germany, and the events that will ensue; as, also, predictions concerning the Pope and the King of France, with the sudden destruction of the papal power, and the miraculous conversion of the Turks, &c.; presaging also, the uniting of all Religions into one visible Church, and how that Church shall be governed; faithfully translated into English, by R. Codrington," Lond. 1664, 12mo; and in "Several Visions and Revelations of Drabicius, as they were discovered and given forth unto him in the years 1651 to 1657, and 1662 to 1664; translated into English, for public satisfaction," Lond. 1664, 4to; and in "A General Table of Europe, representing the present and future state thereof, from the Prophecies of the three late German prophets Kotterus, Christina, and Drabicius," 1670, 4to. Nicholas Drabicius was a Moravian, born in 1588, and was called to the ministry of the Church in 1616. Being driven into exile by the edict of Ferdinand II. against the Protestants, he

I made my chief enquiry, but withal I suspected in him that wch I soon found, that he was an ecstatick. I am confident, that God will not send a person, infamous amongst good men for falsehood, on his embassy. And the suffrage of good men is a kind of foun-

retired to Lednitz, a town in Hungary. He commenced his vocation as a prophet in 1638; and, having fortunately persuaded Comenius that he was really inspired, he launched forth a series of vehement predictions against the House of Austria and the Pope, prophecying the uprooting of one, and the downfall of the other, in the most flaming colours; which prophecies Comenius translated into Latin, and published in his famous book "Lux in Tenebris." He continued his predictions from 1638 to 1666, altering the period fixed for their accomplishment from one year to another, with the usual unblushing effrontery of his tribe; now looking to the Turks — next to the Princes Racoczi — and then to the King of France, to accomplish his vaticinations, and pour out the vials of wrath upon Vienna and its imperial sovereigns. But, alas! Ibraham and Mohammed came not at the call; one Prince Racoczi died, and made no sign; another perished in his descent into Poland; that chosen vessel, the King of France, was not permitted to assume the purple of the Cæsars; the Pope laughed in security from his seven hills; and, to crown all, the unhappy prophet himself, who had predicted that he should die peaceably in his bed, with all manner of comfort, fell into the hands of the furious imperialists, who brought him to trial and sentenced him to death, as a rebel and disturber of the public peace, in 1671. The worst still remains to be said, — after all his invectives and predictions against the Roman Catholic faith, he ultimately embraced it! Bayle, who has an entertaining article upon him in his Dictionary (tit. Drabicius,) appears to have been altogether in the dark as to the nature or period of his death. His execution was by decapitation, his right hand being first severed from his body, and his tongue afterwards cut out. His mangled remains, and his Book of Prophecies, were then burnt by the public executioner. (See *Koeleri tractatus de N. Drabicio*, Altorf. 1721, 4to.) From the following specimen of his vaticinations, an idea may be formed of his usual prophetical style: — "Howl, O howl, thou cursed House of Austria; weep and lament; for behold, the arrows of my wrath are flying over to thee, which I have poured forth from my throne to revenge thy iniquities, and thy tyranny which thou hast exercised over the nations committed to thy charge, and over the people who have upheld thee and maintained thee. Thou, O House of Austria, hast made thyself drunk with the blood of many excellent illuminated persons, who have served thee and given thee good counsel; but thou hast enforced them from the land and inheritance of their fathers, raging in thy cruelty until the day and hour of thy ruin, which I have appointed for thee: for thou didst ride upon the beast, and the beast on thee, commanding thee to murder thy subjects, pull down their cities, and lay waste their countries, without any fear of God, or compassion of man: therefore, now the time is come of thy lamentation, for I have heard the cry of the souls of the slain for my word, crying under the altar. Fly, therefore, ye nations of the world, and assemble

dation to our faith, as in the case of the Holy Virgin, wch of its own nature was liable to suspicion (and so good Joseph deemed it) if a constant deportment of sanctity had not enclined to a better faith. My Discourse of Angelical Apparitions contained about

yourselves together to the supper of my anger. Devour the flesh of the slain without mercy, for the beast hast filled up the measure of her sins upon the nation." *Prophecies of Kotterus, Poniatovia, and Drabicius*, p. 108. In 1663, Veterinus, one of the seniors of the same church of which Drabicius was minister, having maintained all his revelations either to be mere figments of his brain, or satanical delusions, Drabicius purged himself before all the pastors and elders, by a solemn oath, the form of which has been preserved, invoking on his head the judgment and vengeance of God, if he was not a true and inspired prophet. The terms of the oath are rather curious, and a seeker for judgments would find a conformity between the punishment invoked, and the actual fate, of Drabicius:—"I, Nicholas Drabicius, aggrieved with the suspicion of some, as if I did utter in the name of God, words not commanded from God, but rashly devised by my self, and thereby draw off men from God, to him that was no God, which, according to the Scripture, is to be led into error by a spirit of fornication, and to go on a whoring from God, and is an abomination worthy of death, arrogantly to speak in the name of God what God has not commanded; I, therefore, to testifie the truth in the sight of the God of truth, and to free my self from that ungodly crime indeavoured to be cast upon me, and my neighbours from all hurtful and pernicious error (that they may not sin against the innocent, and by unbelief of the words of God harden themselves in impenitence, and be a cause to others also to harden themselves,) *Behold, I take upon me all the curses, which, against this kind of iniquity, God has either pronounced out of His most holy mouth, or has demonstated by* præsentanious *examples of his just fury.* I, therefore, say boldly with David, If I have done this, if this iniquity be found in my hands, let the enemy pursue my soul, and overtake it, and tread down my life in the earth, and bring my glory into the dust. And as such, who prophesie lyes in God's name, whom God sent not, neither hath commanded them, nor spake unto them, yet for their own ends prophesie a false vision, and divination, and a thing of nought, and the deceit of their heart; as God hath condemned by His decree, that they shall perish by sword and by famine. Likewise, that the foolish prophets that follow their own spirit, and have seen nothing, but prophesie vanity, and divine lyes, that they shall not be in the assembly of His people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel, that the people of God may know that He is the Lord God; *Behold, out of the mouth of God, I pronounce the same against myself, that if I be such a one, it may happen to me in like manner, as the righteousness of God has spoken. Amen.* Yea, and if I have offered to bring strange fire out of the forge of my own brain, and not taken from the altar of the manifest Word of the Lord, into the Tabernacle of the Church, and to offer before the Lord, *Let the just zeal of God, shew upon me the example of* Nadad *and* Abihu, *that fire may go forth*

3 sheets, in a close hand, that (as generally all mine to you) was the very first scio-graff, so that I could keep no copy of it. And now I could say much more, if it were any better than actum agere. For long-bearded good angels,[1] or lady angels[2] of true light,

from the presence of the Lord, and devour and burn up me in the midst of my brethren: that I may dye before the Lord, and Jehovah *be sanctified in those that draw near unto Him, and may be glorified in the sight of all His people!* Amen. Moreover, if my heart has declined from God, and the Word of His Law, to a strange voice, that my mouth should arrogantly speak in the name of God, the words of him that is not God, and my hands should write my own imaginations, *Let the Lord give me for a curse and execration in the midst of my people, making my tongue to rot in my mouth, and my hand to gangrene and perish in my body. And I, behold, even I, to these words of God, so pronounced by the command of God, say Amen, Amen!* Numb. 5, v. 21, 22. On the contrary, if my heart be clear from the wickedness which my accuser seeks to make me guilty of, let the Lord arise for the fury of mine enemies! Let the Lord judge me according to my righteousness, and according to mine integrity let Him pronounce for me, the just searcher of hearts and the reins! And if the words which I have hitherto spoke and writ, have not been my words, but, in truth, the words of God, which He has testified to be as fire, (Jer. 23, 29,) so God cause them to be as fire, and the people, adversary to God, as wood, which it may consume. (Jer. 5. 14.) But, if I have hitherto kept my self clear from the crime of adulterate words of God, *Let God curse all these curses to be of no effect or hurt; and all my labours undergone by the command of God for the nations of the earth, to be so much the more fruitful, to multiply the seed of God upon the earth.* (As 'tis promised Numb. 5, 28.) Amen, Amen, Amen!"

[1] This important question — whether good angels ever appear with long beards — is so elaborately discussed, and with such edifying gravity by Worthington in his answer, that it is scarcely necessary for his commentator to offer any observations on the subject. Those indefatigable manufacturers of all possible solutions to all possible questions on the history, habits, form and statistics of angels, St. Thomas Aquinas, Bonaventura, (whose Treatise on the Wings of the Seraphim, *de alis Seraphim*, Mr. Thomas Moore might have met with in the Mentz edition of his Works, 1609, in six volumes, folio,) Vasquez, and Suarez, do not appear to have decided it. In the hope of finding a full determination upon the point, I have hunted through their folios with considerable anxiety, but, I lament to say, without succeeding in my quest. To the instances and authorities which Worthington adduces in favour of good angels appearing with beards, I may add that of the "ancient man" who visited Capt. Henry Bell to urge him to translate Luther's "Table Talk," and whom all zealous Protestants are bound to believe to be a good angel. He is described in the narrative prefixed to Luther's "Table Talk" in English, 1652, folio, as being "arrayed all in white, having a long and broad white beard hanging down to his girdle." Nor must I forget to notice that "John Beau-

they do indeed cross all the old Records of Antiquity, whether Gentile or Jewish. Neither Mercury nor Gabriel appeared otherwise than in prime of youthful vigour. Indeed, amongst heathens,

mont, gent.," the ultimus Romanorum of that favoured tribe amongst the learned which could boast of intercourse with spirits, and who informs us that he had, at various times, seen hundreds of apparitions of all kinds, has, in the frontispiece to his "Historical, Physiological, and Theological Treatise of Spirits," (Lond. 1705, 8vo,) given us the picture of an evil genius and a good one, each of whom is bearded; and so exactly similar is the developement of their beards, that he must be a nicer discriminator than I profess to be who could decide, from the form of that appendage, which of the two brought the "airs from heaven," and which the "blasts from hell;" whose "advent" was wicked, and whose was "charitable."

[2] [See page 360.] It was a long received opinion amongst the schoolmen and doctors, that no good angel could appear in the shape of a woman, and that any apparition in the form of a female must be at once set down as an evil spirit. The Jesuit Theophilus Raynaud has treated the subject very copiously and very learnedly, (see *Raynaudi Opera*, vol. ix. Lugd. 1665, folio, p. 771, and vol. xii. p. 249;) and utterly denies the possibility of any feminine good angel. He is angry beyond measure that the great Rabbi Moses and Delrio should have given any countenance to what he calls so absurd a supposition, and which, to use his words, shocks all human credulity. He refers triumphantly to William of Paris, (vol. i. de Universo, p. 3,) and Thyræus, (lib. i. de appar. visib. cap. 5,) as decisive authorities upon the point; and concludes with the following most uncourteous paragraph, which my respect to the fair sex will not allow me to translate:—"Ea visio (i. e. species fœminea) ad malos angelos spectavit non ad bonos. Apparuisse autem infinities dæmones specie fœminâ est exploratissimum, quia adamant speciem sibi ad exoptatum hominis exitium opportunissimam. Secus vero est de angelis bonis qui proinde ab apparitione in specie muliebri semper abhorruerunt. Nimirum non decuit sanctos angelos ea forma quæ toties usui Satanæ fuit, ad quævis mala inducenda in orbem terrarum. Sicut primam ruinam invexit orbi assumptâ specie serpentis: quod animal adeò bellè respondet mulieri, ut etiam affine cum eâ nomen sortiatur in primogenio idiomate." (Eva enim citra aspirationem Hebræis mulierem, cum aspiratione serpentem significat.) *Raynaudi Op.* vol. xii. pp. 249-50. The same question is mooted in the learned Abbot Trithemius's "Octo Quæstiones Maximiliani Cæsaris;" and Dr. Dee, on whom the abbot's mantle devolved, appears to have been not a little scandalized to find that one of the spirits which appeared to him came in the form of a young woman. He therefore propounded his doubts to her, and received an answer which seems to have satisfied him. As there can be no appeal from such an authority, the reader may wish to see the dialogue between the doctor and his spirit, which I accordingly quote from Meric Casaubon's folio:—"*Dee:* We would gladly know thy name! *Maid:* My name is Galva'h; in your language I am called Finis. *Dee:* That *Finis* is Latin. *Gal:* Aye. *Dee:* You are none of those that are called filiæ lucis, or filiæ filiarum! *Gal:* No.

Juno, Venus, and Hercules might appear: but I take it, that this was only as in a dream or vision of the night, as the man of Macedonia appeared to St. Paul." Thus far Mr. Beal. I must needs

Dee: You will not be offended if I propound a doubt, somewhat impertinent to our matter in hand, yet of importance for us to hear your judgment in the same. Trithemius sayeth that never any good angel was ever read of to have appeared formâ muliebri. I pray you to give us an answer to this so great a clark. His words, which are to be read in his little book, 'Octo Quæstionum Maximiliani Cæsaris.' There Quæstione sextâ. "Sancti autem angeli, quoniam affectione nunquam variantur, semper appareant in formâ virili. Nusquam enim legimus scriptum quod bonus spiritus in formâ sit visus muliebri aut bestiæ cujuscunque sed semper in specie virili." *Gal:* You think, then, I have some understanding? *Dee:* Yea, God knoweth, I do. *Gal:* First, it is evident that the spirits of God are incomprehensible to those that are their inferiors: for the higher order is incomparable unto God, and by degrees, those that are their inferiors are also incomparable unto them. It followeth, therefore, that in respect of degree in angels, things are incomprehensible. Angels I say, of themselves, neither are man nor woman; therefore, they do take forms, not according to any proportion in imagination, but according to the discreet and appliable will, but of Him and of the thing wherein they are administrators. For we all are spirits ministering the will of God; and unto whom? Unto everything within the compass of Nature, only to His glory, and the use of man. It followeth, therefore, considering that we minister, not of ourselves, that we should minister in that unsearchable form within the which our executions are limited. But, if Trithemius can say that woman also hath not the spirit of God, being formed and fashioned of the self-same matter, notwithstanding in a contrary proportion by a degree; if Trithemius can separate the dignity of the soul of woman from the excellency of man, but according to the form of the matter, then might his argument be good. But, because that in man and woman there is proportion, preparation of sanctification in eternity; therefore may those that are the eternal ministers of God, in proportion to sanctification, take unto them the bodies of them both. I mean in respect of the form. For, as in both you read Homo, so in both you find one and the self-same dignity in internal matter all one. But Trithemius spake by reasons from the natural philosophers, as a man tasting more of nature indeed than of Him which is the workman, or a supernatural master. He, I say, concluded his natural invention. In respect of myself, I answer Trithemius thus,—I am Finis: I am a beam of that wisdom which is the end of man's excellency. Those also, that are called Filiæ and Filiæ Filiarum, are all comprehended in me, and do attend upon true wisdom, which, if Trithemius mark, he shall perceive that true wisdom is also painted with a woman's garment. For than the pureness of a virgin, nothing is more commendable. *God, in His judgment, knoweth how Trithemius is rewarded.* If you think these arguments be not sufficient, the one in respect of the first ground, and the other in respect of the measure of my name, I will yet alledge greater. *Dee:* These arguments do satisfy me." *True and faithful Relation of what passed between Dr.*

explain myself upon one passage, concerning the long-bearded angels. For Otto Faber,[1] an excellent Helmontian physician, being called by his Majesty, he came over into England about half a year ago, and lately I have done some good offices for him; I just receiving the news, he was pleased to suggest this observation to be enquired after. Whether the good angel said by the Frieslander to have appeared to him, had any beard or no? For he quoted the place in Helmont,[2] where he affirmed, that if an angel did appear

John Dee and some Spirits, Lond. 1659, folio, pp. 12, 13. The spirit gives a pretty plain hint that poor old Abbot Trithemius, of whom, according to Meric Casaubon's account, "learned and judicious Master Vossius was very willing to think the best, yet he gave him over at last," was suffering severe penance for his heterodox opinions, and this, perhaps, weighed quite as much with the doctor as her argumentation, which smells more of Marsilius Ficinus, than of the celestial hierarchies and

"the land that far away
Into the golden orient lies,
Where Nature knows not night's delay
But springs to meet her bridegroom day
Upon the threshold of the skies."

[1] Albertus Otto Faber, a physician, who was a strenuous follower of Van Helmont, and was resident for some time in England. We find his name in the list of eminent persons who signed the testimonials in favour of Valentine Greatraks, in "A brief Account of Mr. Valentine Greatraks, and divers of the Strange Cures by him lately performed," Lond. 1666, 4to. I have two Tracts by Faber; 1, "Some Kindling Sparks in matters of Physic," Lond. 1668, 4to; 2, "De Auro Potabili Medicinali," Lond. 1678, 4to. There is something very amusing in the serious manner in which the test for the angel is suggested, and the matter-of-fact simplicity with which Hartlib and his correspondents receive it.

[2] The following is the very curious passage referred to:—"Didici Evam tenacioris pudicitiæ, imo et perfectiorem fuisse creatam in suo corpore et stupratam a viro; quia pomum cum esset medium ad præfatum finem et ab Eva prius degustatum, in Evam tamen tardius operari potuerit. Sed priorem deliquisse Adamum, Evam vero ut facti pœnitentem diutius restitisse et ab Adamo vi stupratam, dudum reluctatam, quod inde sat liquet; siquidem voluntas viri (et non mulieris) pro occasione æterni damni reputatur, idque Ethnicis non fuit incognitum, qui seculo argenteo pudorem mulieribus, ut dotem nativam, adscripserunt, a viris tum dudum neglectum,—Etenim Adam creabatur juvenis imberbis, floridus, qualis Raphael foribus Tobiæ adstitisse legitur. Quamobrem, ut primus verecundiæ infractor virginisque stuprator enotescerit, deus mento, genis atque labris Adami pilos obnasci voluit, ut multorum quadrupedum compar, socius, et similis esset, eorundem signaturam præ se ferret, quorum more ut salax, ita et vultum pilis hirtum ostenderit.

with a beard, it could be no good angel, for the reasons there alleged. The former passage, w^ch^ I wrote unto you in my last out of Mr. Beal's letter, I sent likewise to worthy Mr. Patrick, who writes in

Etenim signavit deus primum homicidam in fronte ut, conspecto signo, statim horridus fieret infamis fratricida. Sic et primum castitatis infractorem fabrumque primum peccati originalis signare voluit castitatis Amator circa os, gutter, buccas etc. quibus scil. primas illecebrarum voces ac dein minas loeutus fuerit; Evam vero pudoris ac pudicitiæ tenaciorem vultu polito decoram retinuit — Inter signa namque quibus angelis in apparitionibus distinguuntur, unum capitale est *si apparuerit barbatus angelus, malus esto. Eudæmon enim nunquam barbatus apparuit memor casus, ob quem viro barba succrevit.*" *Van Helmont (J. B.) Opera*, edit. Francof. 1707, 4to, p. 625. Of John Baptist Van Helmont, the far-famed founder of the Iatro-chemical School, who was born at Brussels, in 1577, and died in 1644, an account will be found in *Brucker*, vol. iv. p. 709; and, in Thomson's *History of Chemistry*, vol. i. p. 179; where an Abstract of his System will also be met with. Several editions have been published of his collected Works in Latin. The one in my possession, and which is the latest I have seen, was printed at Frankfort, with an Introduction and Clavis by Michael Bernhard Valentinus, in 1707, 4to. The English Translation of his Works, which was made by John Chandler, and published under the title of "Oriatrike, or Physick Refined," Lond. 1662, fol., certainly

"makes that darker
Which was dark enough before:"

for it is absolutely unintelligible without reference to the Latin. Van Helmont, with all his mysticism and obscurity was, undoubtedly, a man of genius, and struck out many new lights in medicine and chemistry. He soared far above his predecessor Paracelsus, and gave the Archeus of that leviathan of quacks, something like a substantial nature and intelligible functions. In philosophy and theology, he deals in constant paradoxes, though he is even outdone in these by his son, the acute and eccentric Francis Mercury Van Helmont. His introductory account of his own Life and Studies, and of his finding no rest for the sole of his foot in the so called science of his day, and of his dream, in which he seemed to be a bubble, whose diameter reached from earth to the heavens, a sarcophagus overhanging above, and a vast abyss,—

"a dark
Illimitable ocean, without bound,
Without dimension,"

spreading underneath, is very striking. His dreams, indeed, like Cardan's, appear to have furnished him with revelations at all critical periods of his life. Like Cardan, too, he claimed to have an attendant genius; and the soul which appeared to him, as he has recorded, under the figure of a resplendent crystal, may be classed with that Splendor which Cardan mentions so frequently, but never ventures to describe, and which he informs us afforded him such constant help and suggestions in his studies and literary pursuits. In Helmont's medical practice, kill, or cure,

his last,—"I thank you for communicating to me Mr. Beal's passage of a letter. I remember Kircher, in his Book de Peste,[1] sayth that in pestilential diseases he hath found the blood and the tumors (when there were any) full of worms." What do you think of y^e^ Vision, & of Otto Faber's Notion? I am now in hast, but shall ever remain

Worthy S^r^

Your most devoted

Aug. 20, 1661. S.[amuel] Hartlib, sen.

S. Hartlib to Dr. Worthington.

S^r^

My last was of Aug. 24, sent by the post. After I had written that letter I received your last of Aug. 22. I will tell Mr. D.[ury] on Friday next G.[od] w.[illing] what you have written concerning Ainsworth's MSS. You will please to give me notice, when Mr. Wray is returned from his northern perambulations, together w^th^ what discoveries he hath made in the north. I shall not fail to communicate to Mr. D.[ury] what you have written concerning Borel, that he may impart it to him. If Mr. Moses Wall lived in London, I am perswaded, he would have seen me before this time. It's like that about Michaelmas he will see London. As soon as I can meet with him, or hear of him, I hope I shall not forget your desires. When I meet again with Mr. W.[orsley] I shall enquire further about the N.[ew] T.[estament] extant in Hebrew. He told me that one Robinson,[2] in prison, a separatist,

Baker's Camb. MSS., see p. 55.

seems to have been adopted as a first principle. Jo. Caramuel Lobkowitz thus describes it,—*Ægri non laborabant diu, nam secundâ aut tertiâ die carebant vitâ aut morbo.* See *Brucker*, vol. iv. p. 715.

[1] This curious Work of Kircher, "Scrutinium de Peste," Rom. 1658, 4to, attributes the plague to an animate cause, and ascribes it entirely to insects.

[2] The person alluded to is William Robertson, a Scotchman, who was educated at the University of Edinburgh, and afterwards resided, and taught Hebrew, for many years in London. He published several Works for facilitating the study of the

had translated it, and that the translation was much commended by those that had skil in the Hebrew. I am very glad that Dr. More is revising his Philosophical Treatises to be publish'd in Fol.[io.] There is no more news about the P.[rincess] Elizabeth coming into England. If I shall hear but the news of it, you shall instantly know it. I hear nothing of Dr. Cowley's Design of a Philosophical College. I apprehend the Society meeting at Gresham College is too wise to be thus publickly directed. Sir Wm. Petty is lately returned as one of the Commissioners from the Parliament of Ireland. He is one of that famed Society, and if he shall give me a visit, you shall presently hear of it, if God permit. He hath other fish now to fry, than to go on with the History of Trades, w^ch^ would have been truly a very useful book. Mr. Boyle is one of the chief in the aforenamed society. I sent his books, w^ch^ he was pleased to bestow upon me, to Mr. Beal his best perusal, and he was forward of his own accord to give me his judgment upon them as followeth: — "This day I rec^d^ the books, so that I cannot so suddenly give you my judgment of them. Only this I can, that if an oracle had afforded me my choice of what

Hebrew Tongue. He dedicates his "Hebrew Text of the Psalms and Lamentations, published for to encourage Beginners in the way with the Reading thereof in known English Letters," Lond. 8vo, to John Sadler, Esq., (see ante p. 252,) whom he styles his worthy Mæcenas and patron. His "Gate, or Door to the Holy Tongue," Lond. 1653–4, 12mo, he dedicated to Lady Ranelagh, (see ante p. 164.) He observes, — "Since I have applied my thoughts to facilitate the way of teaching the Hebrew Tongue, there is not any one thing that has encouraged me and confirmed me more in that whereunto my own genius doth mainly lead me, than the honour of that acquaintance I have had with your ladyship; for, by the experiment of your ladyship's proficiency in so short a time as was employed to set you in the way, and amidst so many abstractions as your ladyship was surrounded with, I found that if sufficient helps were fitted for the capacity of common learners, the door would be opened to all to enter with ease into the understanding of the Holy Tongue. And although I must confess that your ladyship's proficiency in this study is to be attributed rather unto the eminency of your parts, to the constancy of your diligence, and to your industrious resolution, than to any perfection of the way and method which I then made use of, yet I was thereby clearly convinced and experimentally certified of two things — that not only the female sex is fully capable enough of this kind of learning — but that to the attaining thereof the Latin Tongue is not any ways necessary, nor absolutely prerequired thereunto."

questions I most desired to be informed, I am well assured, that those that are handled by Mr. Boyle had been the very first matter of my election. He wants a spirit that takes not pneumaticals to be the spring of life and weightiest of naturals, and now most considerable, since Jordanus Brunus[1] and others have inclined our

[1] The famous Jordanus Brunus, or Giordano Bruno, one of the most extraordinary writers of his age, and "remarkable for his history, as well as his learning and great abilities. He was endowed with a vigorous and versatile capacity, united to a fruitful imagination; of an elevated but restless and passionate character; and greedy of fame. He possessed considerable knowledge of the ancient systems of philosophy, the mathematics, physics, and astronomy; and his taste was refined by the influence of classical literature. He was born at Nola, in the kingdom of Naples, about the middle of the sixteenth century. Little is known of his early life. He professed himself a Dominican, but the year and place of his noviciate are not known. Some religious doubts, and bold strictures on the monkish orders, obliged him to quit Italy, probably in 1580. He retired to Geneva, where his love for dispute and paradox brought him into trouble with the adherents of Calvin. Thence he retreated to Paris; where he gave public lectures on the Ars Magna of Raymond Lully. After a visit to London, he returned to Paris, 1585; and there openly announced himself the adversary of Aristotle, which procured him a great number of enemies. In 1586 he became a private teacher of moral philosophy and mathematics, at Wittemberg; afterwards he took up his abode at Prague, at Helmstädt, (where he taught as professor of philosophy,) and at Francfort on the Maine. In 1592 he returned once more to Padua, it is not known for what reason; and, after having passed some years in tranquillity, was arrested, (in 1598,) by the Inquisition; sent to Rome, and there, on the 17th of February, 1600, burned as a heretic, and apostate from his religious vows. Bruno was formed by the character of his mind to reject the dry system which had prevailed under the sanction of Aristotle's name. He was naturally inclined to the study and cultivation of the classics, and in particular was carried away by the bold and comprehensive views of the Eleatæ and Alexandrian Platonists; which at that time found in Italy many minds disposed to receive them. He dived deep into their mysteries, and transfused them into his own writings with talent and originality. He assumed the appellation of *Philotheos*, and under that name in various writings, composed with considerably fancy as well as learning, — occasionally with wit, and always with ability — he maintained that the Divinity is the internal principle and substantial essence of all things, and that in Him power and activity — the real and the possible, form at all times one indivisible whole. He added to these notions many more, for instance, that of carrying to perfection the art of Lully, whom he looked upon as the harbinger of his own reform in philosophy; and while he availed himself of the bold discoveries of Copernicus, (which possibly first inclined him to doubt the prevailing system,) he associated with the truth of these the prejudices of his age in favour of Astrology and Magic. His

modern philosophers to approximate air to the chief of the ambient heaven. And for my own part, I have long conceived this ambient air to consist of as many & different ingredients, as our earth and seas, but I never expected in this life to see the diversities so handled & traced out, & the proprieties so fully discovered. Yet this I am enforced to confess before I have seen half of the book. In the other Treatises I am informed of the cause of such frequent misconduct in the best kind of medicines, and the strange Protean force of salt peter, and that niter w^ch^ is highly styled by some, as

ardent imagination and restless temper were less fitted for expressing with systematic precision such reveries, than for detailing them with an exuberance of fancy. Bruno's system is nothing more than that of the Eleatæ and Plotinus corrected and extended: a sort of Pantheism, by many misunderstood as a system of Atheism; set forth with a persuasive eloquence springing from the author's own conviction, and with great richness of imagination; and engaging the attention by a multitude of striking and noble ideas. The system of Bruno continued long neglected, or misunderstood, till the theories of Spinoza and Schelling directed towards it a degree of revived attention." *Tennemann's Manual*, by Johnson, Oxf. 1832, 8vo, pp. 283–5. A fair account of Bruno will be found in *Brucker*, vol. iv. pp. 12–62; who, however, seems but imperfectly acquainted with some of his principal writings. The narrative of his execution is contained in the well-known Letter of Gaspar Scioppius, at the end of *Machiavellizatio*, Saragossæ, 1621, 4to. The concluding sneer is worthy of the ferocious spirit of that sanguinary scholar:—"Sic ustulatus misere periit, renunciaturus credo in reliquis illis quos fiuxit mundis, quonam pacto homines blasphemi et impii a Romanis tractari soleant." The interest attaching to Bruno's Works, and character, is increased by his necessary connection with the name of Sir Philip Sydney, to whom he dedicated his "Degli Heroici Furori," Parigi, 1585, 8vo; and his "Spaccio della Bestia triumphante," Parigi, 1584, 8vo; of which last an English Translation appeared 1713, 8vo. In Bruno's Works there is, unquestionably, much that is absurd, and more that is utterly unintelligible; but gleams of genius occasionally break forth and disclose themselves, and, if his intellect could have undergone a filtering and clarifying process, it might have accomplished great things. The luminary he idolized was Raymond Lully, whose art he looked upon as the key to all science, and all improvement; and he has thrown around the dryest of inventions, the "Ars Lulliana," an imaginative and poetical glow. The fancy which tinged his philosophy was his bane, and a few verba ardentia brought him at last to the stake. Amongst those who have borrowed largely from his writings, may be numbered Descartes, Spinoza, and Leibnitz. His Works, written in Italian, have been collected and published by Adolphus Wagner, at Leipsic, 1829–30, in 2 vols., 8vo. His Latin Pieces have been reprinted at Stuttgard, 1834–6, in 2 vols. 8vo, under the editorship of A. F. Gfrorer.

if it were the spirit of the world. For the Corpuscularian Philosophy, I had long ago complained to you, that Sir K.[enelm] Digby had said enough of it to make me giddy in their Pro et Contra, & my refuge was L^d^ Bacon's 'Circa Ultimates rerum frustranea est Inquisitio.' But now I see a stay for the light of reason and experience. Neither had I anything more in chase, then the cause of firmness, w^ch^ in L^d^ Bacon's language (who first awaken'd my attention to it) is frequently called consistency. Being now in my devotions before the oracle, you can expect but few lines, and in these my advice, that you procure them for yourself, before they are all gone out of the shops, for I supplicate, that these may rather return to you in cash, than in kind. 'Tis my great joy that Mr. B.[oyle] is so far engaged to give us the rest of his notes and following experiments. In these he hath obliged all the intelligent inhabitants of this world, and hath given us hope, that we shall shortly complete humane sciences. Some families amongst us have answered all L^d^ Bacon's votes for advancement of learning. And this honourable family deserves to be reputed the first college in this university or œcumenical academy." And again in another letter: — "My last was very abrupt and concise, because at that time, as I then told you, I was attentive in my devotions before the noble oracle, w^ch^ I may now, upon the reviewed solemnities of holy oath, style the most satisfying oracle in my apprehensions, that ever appeared in the converse of mortals, on this habitable globe, for discovery of all the works of nature. To those that have been so tired and wearied, as I have been, in the several ways of Teles.[ius][1] Flood, Gassendus, the Cartesian, & Atomical or Corpuscularian Philosophers, and all others that I could hear of, ever

[1] Bernardinus Telesius, who attempted a reformation in natural philosophy, was "born 1508, at Cosenza, in the kingdom of Naples; he received a classical education from an uncle at Milan, and subsequently at Rome; and at Padua devoted himself with ardour to philosophical and mathematical studies, and from which he imbibed a disinclination for the doctrines of Aristotle. At a more advanced age he published, with great success, his Work "De Naturâ juxta Propria Principia." He became a teacher of natural philosophy at Naples, and founded an academy named after him, *Telesiana* and *Consentina;* which was intended to demolish the Aristotelian phi-

since I was concerned in the victory of school sophisters. To those, I say, that have condescended to take any deep notice of the insufficiency of language and conjectures & ungrounded ratiocinations, and have submitted their patience to the severity of L^d^ Bacon's inquisitions, & (amongst these) to myself, here are offered such pleasing refreshments, as gain us the relish of that Virgilian simplicity, w^ch^ was so highly admired by Scaliger in these verses, —

> Tale tuum carmen nobis divine poeta
> Quale sopor fessis in gramine, quale per æstum
> Dulcis aquæ saliente sitim restinguere rivo.

To indulge my own freedom and a little to practise my pen & judgment in the impartial collections of other men's deepest or most enticing reasonings, I had in philosophy and theology reduced interlocutores, in the manner of Tully's oratory and his academical questions, to offer their several strengths (as you have seen a specimen, pretending to the vindication of a rural life) for w^ch^ academical scene, I had long ago provided those arguments in theology, w^ch^

losophy. He was compelled, by the persecutions he underwent from the monks, to retire to Cosenza, where he died 1588. His system is one of pure naturalism, and bears some resemblance to the views of Parmenides. His chief objection to those of Aristotle is, that he laid down as principles mere abstractions, (abstracta et non entia.) He himself maintained the existence of two incorporeal and active principles, Heat and Cold; and a corporeal passive principle, Matter; on which the other two exercise their influences. He derived the heavens from Heat, and the earth from Cold; and attempted, in a very unsatisfactory manner, to account for the origin of secondary natures by a supposed perpetual conflict between the heavens and earth. Having attributed sensation to his two incorporeal principles, he went on to assign souls to plants and animals in general. He drew, however, a broad distinction between the immortal soul of man, and that of other animals, and asserted that it was the immediate gift of God at the time of conception. He maintained that Sensation was not absolutely passive, but a perception of changes operated in the mind itself. Knowledge, acquired by means of inference, he described as a species of imperfect *sensation*. Independently of these theories, Telesius was an experimentalist and materialist." *Tennemann's Manual*, pp. 281–2. Of Telesius's Work "De Naturâ juxta propria principia," the two first books appeared at Rome, 1565, in 4to. The entire Work was published at Naples, in 1586 and 1588. Perhaps this philosopher has become more famous through his pupil Thomas Campanella, than from his own compositions.

swayed no less men then Grotius[1] & the E.[arl] of Bristol,[2] and do make the loftiest cedars stagger, and revolt several ways at as much uncertainty, as the variation of the compass. And from all these I could procure a concurrence as to the unchangeable oracle for a holy life. For philosophical satisfactions, I did chiefly address to philosophical experiments, in wch I seemed to have the best overtures of aid from Ld Bacon, but of this I complained, that in the

[1] Of the illustrious Hugo Grotius we have yet nothing worthy of the name of biography. The Life, by the late Charles Butler (Lond. 1826, 8vo,) can only be considered as an introduction—and that a meagre one—to the subject; and the Memoir by Burigny, of which an English Translation was published Lond. 1754, is but a poor and superficial performance. The Dutch History of the Life and Actions of Grotius by Gaspar Brandt, and Adrian Van Cattenburg, and which appeared at Dort, and Amsterdam, in 1727, in 2 vols., folio, is, with the Collection of his Letters published at Amsterdam, in 1687, in folio, the great repository of materials for his biography. The more his character and works are studied, the more profound will be the admiration which they will excite; and the closer the scrutiny which is made into his history, the purer does his name come forth from the fiery ordeal. Learning wonderfully extensive, yet thoroughly digested, and critically exact; a mind of extraordinary flexibility and various power—which could apply itself with equal success to the severer as well as the lighter branches of study—and which adorned everything it touched upon; a soul superior to the sharpest attacks of fortune; and the most unalloyed and comprehensive charity; may be said to have been his characteristics. In glancing over his career there is one aspect which cannot be overlooked. If ever there were a truly sincere and honest apostle of religious reconciliation and peace, Hugo Grotius was the man: and in that character he may be said to be deserving of prouder plaudits than any which mere scholarship, however eminent, can merit,—of nobler wreaths than any literary distinctions, however brilliant, can confer. His Works, now much less consulted than their various excellence deserves, bear tokens, in every page, of the large reach of his intellect, and the kindly benignity of his nature. When a boy of fourteen, he published an edition of "Marcianus Capella," (1599, 8vo,) a performance far superior in critical merit to the "Florus" of Salmasius, and the "Silius Italicus" of Daniel Heinsius, the precocious efforts of the two other young spirits, who, with Grotius, sat under the Gamaliel of literature, Joseph Scaliger. The Latin poetry of Grotius shows more than mere imitative power, and in this respect is widely differenced from that of Daniel Heinsius, with whom Grotius has been frequently compared, who is a mock-bird throughout, and has never a genuine note. Mr. Hallam's criticism on the poetry of the two writers, (*Literature of Europe*, vol. iii. p. 519,) preferring the former to the latter, is surely a hasty and ill-considered judgment. Even the juvenile "Adamus Exul" of Grotius, has much higher claims and finer passages than the "Herodes Infanticida," the drama which called forth the critique of Balsac, and the dissertation of Salmasius.

progress of late years we had not brought his experiments or added our own, to any degree of ripeness. And this was indeed my discouragement. Now I confess I am surprised with wonder at the

Whatever learning and industry were capable of Daniel Heinsius could execute, but he had not a spark of genius, or creative power; his faculty of imitation even was of the coarser kind — and we toil through his elaborately manufactured elegies without once discerning

"In toto corpore mica salis."

To mention him in the same line with Buchanan, as Mr. Hallam does, is, we submit, high treason against every principle of discriminating criticism. The son of Daniel, Nicholas Heinsius, always appeared to us an infinitely better poet and critic than his father. As a historian Grotius has few superiors. Compare him with Strada, and how spiritless the Jesuit's "Decades" appear after reading the nervous and pregnant sentences of the "Annales." Selden's "Mare Clausum," in some respects, threw the "Mare Liberum" of Grotius, into the shade; but it must always be remembered that the second was a short Thesis only, the first a long and most elaborate Work: and vast as is the research which it displays, yet, as a composition, it has few pretensions to vie with the elegant and masterly dissertation which opened the controversy. The famous Treatise "De jure Belli et Pacis" has, perhaps, in modern times, lost somewhat of its reputation and authority. It has, however, been ably vindicated against petty cavils, by a judge beyond all exception, (see Sir Jas. Mackintosh's *Discourse on the Study of the Law of Nature and Nations,*) and must ever take its place amongst the Works which form the pillars of the Science of Jurisprudence. Without any ostentation of method, his principles naturally evolve themselves in his various disquisitions, and leave scarcely any case of international law without providing an applicable rule. His learning brings in whatever is finest and best in the whole range of classical literature, to support and illustrate the fundamental code of law and duty; Euripides and Seneca lend light to Bartolus and Menochius; and he interweaves

"Flowers of all hues and without spine the rose,"

in the unornamented mantle of Themis. Of all books on general law, it is by far the most delightful, and, perhaps, to a careful and attentive reader, still the most instructive. From his Theological Works, it has been the constant attempt of one set of writers to prove him a Romanist, and another a Socinian; and with just as much foundation in the one case as in the other.

"Grotiadæ certant de Religione Socinus
Arrius, Arminius, Calvinus, Roma, Lutherus."

If we are to believe his own declarations on his death-bed, the Church, to which his leaning was the strongest, was the Church of England. Two of its greatest ornaments, Bishop Bramhall and Dr. Hammond, the former of whom Mr. Hallam treats rather supereiliously, (*Literature of Europe*, vol. iii. p. 63,) have stood forth as his defenders, (see *Bramhall's Works*, vol. iii. p. 513, edit. Oxf. 1844; and *Hammond's Works*, vol. ii. append. p. 77, edit. 1684;) and it will need stronger proofs than Mr.

present advancement, & I dare promise our posterity, that knowledge shall in this following age abound in very great perfection, & to the best of noble operations. I can now no longer forbear to

Hallam has yet been able to bring, to shake the effect of their vindications. Amongst the Theological Works of Grotius, his "Annotations on the Old and New Testaments" are the most important. Their defective points consist, as is well known, in the too frequent use of the Rabbins, his confined interpretation of prophecy, and his hypothesis as to Antichrist. Allowing all due weight to the objections which have been made on these grounds, so much yet remains of sound, and judicious, and happy criticism and explanation, as ever to entitle the name of Grotius to one of the highest places amongst the Commentators on Scripture. His celebrated Treatise "De Imperio summarum potestatum circa sacra," and his shorter one "De Cœnæ administratione," are, probably, the only two of his Theological Works, which a judicious admirer might wish to have been withheld. Of his admirable Tract "De Veritate," what man ever came from the perusal without conviction? Or who can read his three pieces on religious Pacification, (if the race of readers of such Works be not altogether extinct,) without admiring the temper, the single-minded spirit, the discernment, and the Christian charity which every line displays? In a small Collection of his miscellaneous pieces, by Elzevir, (*Hugonis Grotii quædam hactenus inedita*, Amst. 1652, 12mo,) is contained the political system of that most extraordinary writer Thomas Campanella, digested into Aphorisms, with remarks by Grotius; which I mention, as it seems to have been entirely overlooked by Campanella's Biographers, and is worth consulting as a memorial of both these eminent men. The folio of Grotius's "Epistolæ," (Amst. 1687, fol.) is indispensable to one who wishes to become familiar with his character, as it is there expanded before us, from youth to age, in the liveliest and brightest colours. We see in those unerring records the true original of the noble portrait which he has elsewhere sketched for Arminius:—

"Felix et ille quisquis ambitu liber
Nec vana captans lucra nec leves plausus
Cœlestiores excitatus ad curas
In astra tendit et Deum studet nosse
Qua se ipse pandit, ambulatque suspensis
Periculosas gressibus per ambages
Non mentientis fila persequens libri:
Cui caritate temperata libertas
Certat manere dissidentibus concors
Pixque purus æquitatis affectus:
Damnatus aliis, ipse neminem damnat
Modestiæque limitem premens, donat
Nunc verba vero, nunc silentium paci."

Sir James Mackintosh has admirably summed up the character of one whom every lawyer contemplates with pride, as the light and glory of his profession. "If we

enquire for the return of Mr. Oldenburg, w^ch^ was promised some weeks ago. From him I hope to be informed when Mr. Boyl will be pleased to oblige the world with the publication of his other works.

fairly estimate both his endowments and his virtues, we may justly consider him as one of the most memorable men who have done honour to modern times. He combined the discharge of the most important duties of active and public life with the attainment of that exact and various learning which is generally the portion only of the recluse student. He was distinguished as an advocate and a magistrate; and he composed the most valuable Works on the Law of his own country. He was almost equally celebrated as an historian, a scholar, a poet, and a divine; a disinterested statesman; a philosophical lawyer; a patriot, who united moderation with firmness; and a theologian, who was taught candour by his learning. Unmerited exile did not damp his patriotism; the bitterness of controversy did not extinguish his charity. The sagacity of his numerous and fierce adversaries could not discover a blot on his character: and in the midst of all the hard trials and galling provocations of a turbulent political life, he never once deserted his friends when they were unfortunate, or insulted his enemies when they were weak. In times of the most furious civil and religious faction, he preserved his name unspotted; and he knew how to reconcile fidelity to his own party with moderation towards his opponents." *(Introductory Discourse on the Law of Nature and Nations.)*

[2] [See p. 371.] The "Arguments in Theology" to which Hartlib refers, though they produced no decided effect upon Grotius, certainly swayed the brilliant and mercurial George Digby, Earl of Bristol, who became reconciled to the Roman Catholic Church, though he would never take upon himself to answer his own letters to his cousin Sir Kenelm Digby, against that religion. He has been styled the prototype of Lord Bolingbroke, and sometimes even reminds us of Pope's concluding lines on Lord Hervey,—

"Beauty that shocks you—parts that none can trust,—
Wit that can creep—and pride that licks the dust."

The leading adventures of his most romantic life, and the versatile features of his extraordinary character, have been delineated with the utmost delicacy of touch by the inimitable pencil of our biographical Vandyke, *(Clarendon's State Papers*, Oxf. 1786, fol. vol. iii. Supplement, pp. 51–74;) and if anything were wanting to increase our admiration of him whom Warburton calls "the Chancellor of Human Nature," it might be found in this charming portrait. Neither time, nor alienation, nor persecution, nor injury, appear to have extinguished the kindly yearnings of early friendship, nor to have overcome the fascination with which his mind seems to have been originally impressed by the splendid qualities of his former colleague. In his cheerless banishment, the great statesman, looking onward to posterity, found, no doubt, a proud satisfaction in heaping coals of fire upon the head of his inveterate foe, by weighing his actions in the balance of the sanctuary, recalling the image of his graceful youth in all its radiant promise, and lending even to his errors and failings the benefit of every indulgent and atoning plea. This admirable

(1.) That of Promiscuous Experiments mentioned in the Philosophical Essays, page 14, 15, 16.

(2.) The Dialogues conc.[erning] Heat, Flame, & Fire mentioned in these New Experiments, pag. 104, 119, & 222.

(3.) The Magnetical Streams of the Earth, mention'd ibid, 120.

(4.) The Continuation of Experiments made by the Pneumatical Engine.

And this we may well discern that nothing can drop from his pen, that doth not oblige the future ages universally, neither can present envy appear against such bright lustre. I pray you be mindful to lay this load upon Mr. Oldenburg, for it enables him to oblige us in that entertainment of hope and expectation, w^ch^ easeth all kind of griefs. The note of animals in Vinegar, Phil. Ess. p. 40, may shew what considerable use may be yet made of our best magnifying glasses, if the overtures were well prosecuted." Thus far Mr. Beal. If the noble Mr. Boyl shall go on as he hath begun, it will be time that he publish all his Philos.[ophical] Tr.[eatises] together, as you write Dr. More intends to do. But I suppose I have wearied you by this time. I must therefore take my leave, remaining always

Your most affectionate, &c.

Aug. 26, 1661. S.[amuel] H.[artlib.]

P.S. — A learned man writes after this manner by the last post from Cleve: — "The short history of Henry the IV.,[1] hath newly been reprinted by the Elzeverians in 12^mo^ w^ch^ is worth to be translated into all vulgar languages, and to be diligently perused by all Kings, Protestants, and Nobles, as containing most excellent

sketch does not, however, supersede the necessity of a full and detailed biography of the most eccentric and most accomplished person of his time; which, whether it appear in a separate form, or as part of a general history of the Digby Family, (see Note p. 184,) could not fail, from the materials of interest and entertainment it would comprize, to constitute a very valuable addition to the Biography of the great actors of the Commonwealth.

[1] This history by Perefixe was translated into English by J. D. (most probably John Davies, of Kidwelly,) and published Lond. 1663, 12mo.

monita, and such rare examples of the Reign of the said King, tho' the author doth not spare to set down likewise as well his faults as his virtues. There is also lately publish'd Eusebii Historia Ecclesiastica a Valesio versa, w^ch^ is a most learned and very curious book, the publisher being one of the most able men, as to that kind of learning. The late Archb^p^ Usher did highly admire his great parts, and very often interchanged letters w^th^ him. There is also lately published Lucæ Dacherii Opus,[1] w^ch^ may be greatly useful to all antiquaries, as containing a number of such written treatises, as were published before.

[1] The Work referred to is Dacherii (Lucæ) "Spicilegium sive collectio veterum aliquot scriptorum qui in Galliæ Bibliothecis delituerunt." The first edition appeared 1655-77, in 13 vols., 4to; but the best is that edited by La Barre, and published at Paris, 1723, in 3 vols., fol. An accurate account of the contents will be found in Dowling's *Notitia Scriptorum S. S. Patrum*, Oxon, 1839, 8vo. Under the modest title of "Spicilegium," it contains a very curious collection of documents pertaining to ecclesiastical affairs, taken from the libraries of the different monasteries. Luc D' Acheri, its laborious compiler, was one of the most learned men that the Congregation of St. Maur produced. He attained the age of seventy-six, and died in the Abbey of St. Germain des Pres, April 29, 1685. He was the collector and editor of the Life and Works of Lanfranc, Archbishop of Canterbury, Paris, 1648, fol. His Catalogue of Ascetic Works, entitled "Asceticorum, vulgo spiritualium opusculorum quæ inter patrum opera reperiuntur, Indiculus," also appeared, Paris, 1648, 4to; and was reprinted by Father Remi, in 1671.

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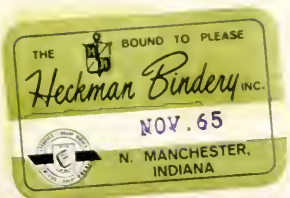
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